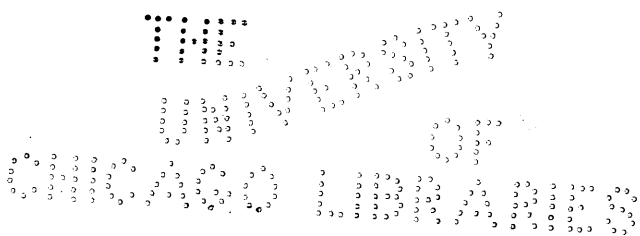


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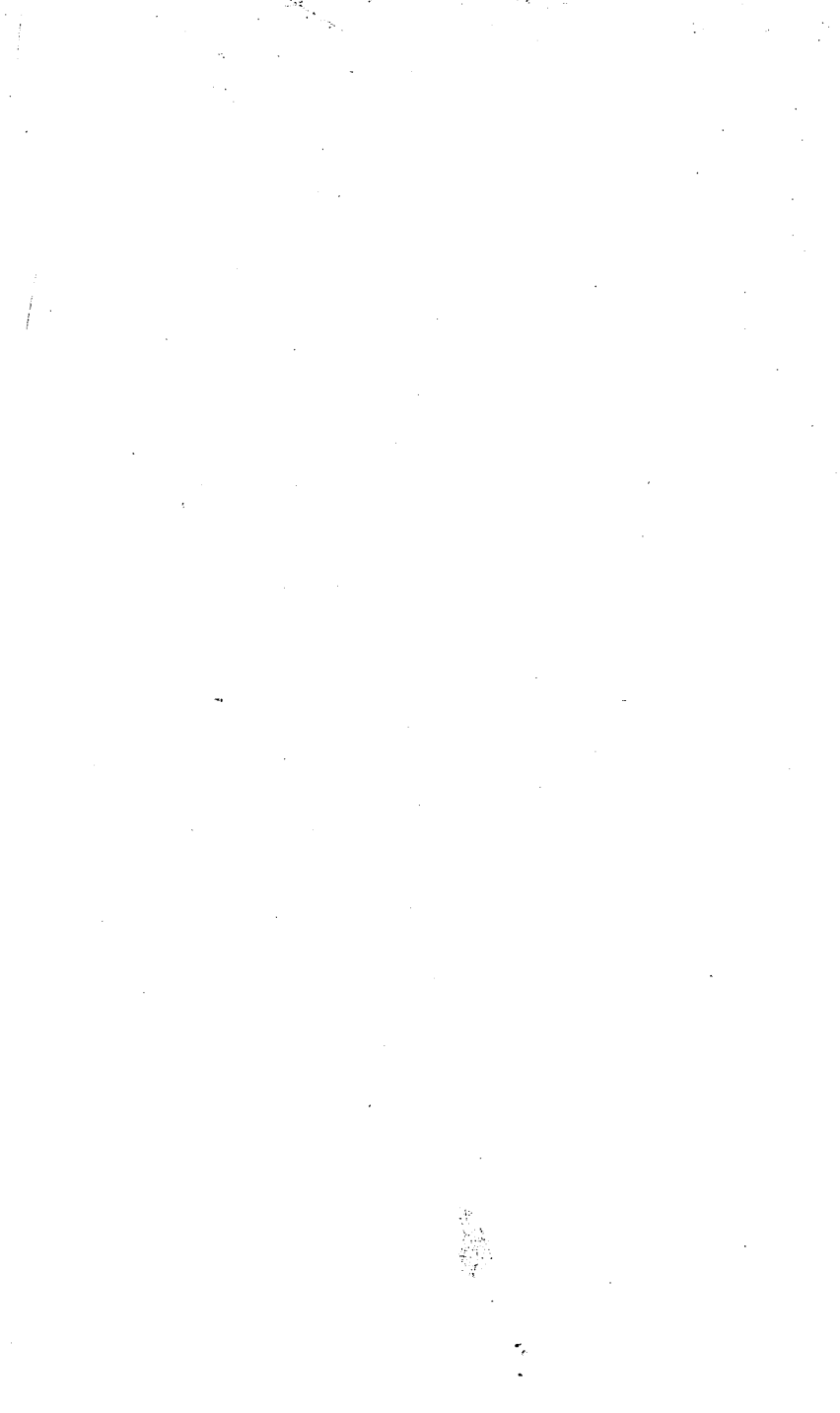


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ADVERTISEMENT.

IN 1829, when a popular cry was raised against the members of the Church of Rome, and carried, as usual, to an excess; and they were spoken of as hardly deserving the name of Christian, and men seemed inclined to consider the Socinians, who blaspheme the Lord of Glory, as more worthy of Christian brotherhood than the Romans who worship Him, there seemed to be an opportunity to do good; and to serve the cause of truth and charity by shewing that however new, unwarranted, unsound, and dangerous many of the Roman tenets are, they are not such, provided they who hold them would keep them to themselves, as to annul their Christian character, nor to deprive them of their claim, as Christians, to communion at our hands, should they be willing to seek it. An attempt to do this was given to the world in a little volume, entitled ¹ “ A Christian Peace-offer-

¹ A Christian Peace-offering, &c. Lond. Rivingtons, 1829.

ing," which met with the reception which was to be anticipated. It was ill regarded by the Romans, and procured for the writer from the members of his own Church many a cold look and colder suspicion, not unaccompanied in some instances with open vituperation, as though he were a Papist in disguise. And, indeed, I must confess that in my anxiety to see justice done to our opponents, I did them more than justice, and pressed, to the borders of extenuation, my endeavour to procure a fair consideration of their opinions. I do not, however, regret having made the attempt. For the sake of doing them justice, when less than justice seemed likely to be awarded them, I did not shrink from incurring suspicion, ill-will, and reproach. I am therefore the more at liberty, now that their position is altered, and a different danger is to be apprehended in respect of them, to take the course which that new danger, and their altered position, combine to point out as necessary.

East Horsley,
July 1, 1836.

INTRODUCTION.

ONE of the great difficulties with which the clergy of the Church of England have to contend in the controversy with Rome, now re-opened, consists in the scarcity and costliness of the works from which alone accurate knowledge of the Roman doctrines is to be obtained. With a view to remedy this evil in part, there are presented to the Reader in the following collection, extracted from all the Councils authoritatively received in the Church of Rome, all the decrees upon the points in dispute between it and the Church of England; thus enabling the student upon this subject to substitute a small octavo volume for sixteen or seventeen folios. That the work may be useful to others besides the clergy, the decrees have been given in English, but the originals have been subjoined, that there might be no room to question the (at least intentional) accuracy of the translation. The work from which they have been extracted, is that which is understood to be in best repute with the Romans, namely, the

edition of the Councils by Labbé and Cossart, Paris, 1671-2.

There are annexed to this Introduction, an anathema extracted from the Bull in Coena Domini, which is repeated at Rome on Maunday Thursday, every year; the oath taken by the Roman Bishops at their consecration; and the authorized form of reconciling a convert; that every person may be convinced that the decrees here set forth are not dead letters, as some would fain have us believe, but form in part the obligation of the priesthood, and the term of communion in the Roman Church. Indeed, as long as the Bishops of the Roman communion will persist in ascribing to the deuteronic Council, and those subsequent to it, the character and authority of General Councils, (in which, according to their theory, it is the Holy Spirit that infallibly guides the decisions,) so long it is impossible that they can release themselves from the snare in which they are taken. They, and the churches under them, must needs receive the decrees of those Councils, however novel, monstrous, and self-contradictory, with the same feelings of implicit reverence with which the rest of the Catholic Church are taught to receive the deep things contained in the Books of the sacred Scriptures. When by God's grace their eyes shall be opened, and they shall be convinced that those cannot be considered as General Councils, the decrees of which both have not been generally received, and are repugnant to those

which have been generally received, nor have a claim to implicit respect as the channels of the communication of the mind of the Holy Ghost, then, and not till then, can we hope that some approach may be made to a restoration of Catholic communion, and to binding up the deadly wound in the Christian Church which has given the enemies of the faith so great occasion to blaspheme. Without entering into the question as to the proper degree of deference to be paid to a General Council, even when acknowledged to be such, it may be of use to bear in mind that our opponents, even according to their own theory, are not tied to the decrees of any council which cannot certainly be proved to deserve the character of a general one; and that if they shall see reason to doubt of this as respects any of the councils which they have commonly supposed to be of that kind, they will then be as much bound to reject them, as they conceive themselves now to be bound to receive them.

They will themselves, for the most part, acknowledge that that which rests on the authority of the Pope alone, ought not to be required of any man as necessary to salvation; yet on what but the authority of the Pope alone does the claim of the synod at Trent rest, to the character of a General Council? Neither the number of Bishops there assembled, nor of the countries which they represented, nor of the countries which received the decrees there passed, could furnish a pretext for such a claim: and the

same remark may be made of all the pseudo-General Synods up to the deutero-Nicene inclusive. They have not the essential marks of General Councils, and therefore, even according to the Roman theory, their decrees are not of necessity binding upon any Christian Bishop. But they serve as instruments in the hands of the Bishop of Rome to enslave the previously free churches of Spain, Lombardy, France, and Germany, and other countries, to debase the Apostolic character of the Bishops of those churches, and to promote his sole aggrandisement, at the cost of violating the communion of Catholic Christendom, and impeding the fulfilment of the wish of the Saviour of mankind. This is a slavery from which we must hope that God, in His good time, will deliver the churches of those countries as He has already delivered those of Great Britain and Ireland.

If the grounds for rejecting the authority of the deutero-Nicene Council, and those subsequent to it, be more particularly enquired after, the Reader will find below that in respect of the deutero-Nicene Council of so little authority was it esteemed, that the churches of Lombardy, Germany, Gaul, and Britain, did not hesitate to reject and condemn its decrees, nor did any interruption of communion thereupon ensue between the churches which rejected these decrees, and the Church of Rome which received them. Nor did Pope Adrian, who befriended the Council, venture, in his controversy

with Charlemagne respecting it, to urge its authority as a bar to gainsaying. It was not counted by Pope Nicholas, nearly one hundred years afterwards among the General Councils, nor was it inserted at first in the *Liber Diurnus*: and so late as the sixteenth century so little did the members of the Church of Rome consider themselves bound to respect it, that Jacobus Merlin who published a collection of the General Councils at Paris in 1523, at Cologne 1530, and again at Paris, 1535, excludes it from his list. As regards what they call the eighth General Council, namely, that of Constantinople, 869, it was never received in the East, there being another Council at the same place, 879, to which they ascribed that title: nay, some reserved it for the Council of Florence, where a temporary re-union was patched up between Rome and Constantinople. It was likewise excluded from Jacobus Merlin's collection. At the four Lateran Councils it is not pretended that the Greek Church was represented; they were never received in the East: only one was mentioned at Constance and Basle, but which of the four is not specified; and they were all excluded from the collection of Jacobus Merlin. Of the fourth of these, which is the most important of them, it is further to be observed that, according to Platina, Nauclerus, and Matthew Paris, there were no canons passed at it. It appears that some were read to the Council by Pope Innocent, but not passed. Those which go under the name of the fourth Lateran were

first given to the world with that designation in 1538, by Johannes Cochläus. To the two Councils of Lyons and that at Vienne the same objection holds, that there were no representatives of the Eastern churches there, except a few compulsory delegates of the Greek Emperor at the second of Lyons: nor were their decrees received in the East, except those of the second of Lyons compulsorily and uncanonically for the short space of eight years; small store is set upon them by the Romans themselves, and they were all excluded from the collection of Jacobus Merlin. To the Councils of Constance and Basle the same objection applies, that the Eastern churches had no voice in those assemblies, nor ever received their decrees, to which the higher objection (in a Roman's estimation) must be added, that they were hardly recognized by the Bishops of Rome, and almost all their decrees rejected by them. At the Council of Florence there were indeed some Grecian representatives, and an agreement was patched up for the moment. But the agreement was obtained by fraud and bribery, and indignantly and contemptuously rejected by the Great Synod at Constantinople. The little conclave of one hundred and fourteen, called the fifth Lateran, is not received by large portions of the Roman communion. And as for the cabal at Trent, which, from the paucity of its numbers, and the narrow limits from which they came, did not venture to speak of itself as representing the Catholic Church, enough has been already said.

But to return, it were much to be desired, that they who engage in defence of the pure and ancient Catholic Faith as professed by the British Churches, should be careful to bring no charge against those who at present adhere to the papal domination, nor against the faith which, at present, they think it right to profess, which cannot be indisputably made good. The evil consequences of pursuing a different course—in respect of the injury done to truth, without which even victory itself is not to be desired; in the advantage afforded to the proselytizing priests of Rome, who are able to shake the faith of those who rely on unsound arguments, when they can prove such unsoundness; and in the still further estrangement between the disputants—are too obvious to require pointing out. With a view to this we must needs allow the Romans to choose for themselves the expositions by which the genuine doctrines of their Church shall be known; and not attempt to fasten upon them statements which they disclaim. For we should not endure ourselves that our Church should be charged with the expressions of individual writers within its pale, nor that we should be called upon to defend them even though the writers might be men of eminence, and their works used and approved by individual bishops. What possible object can be obtained by attempting to pursue towards our opponents a course which we should not endure if attempted against ourselves?

But of course this caution must look on both sides of the question, and not only on one. If the Romans require of us, as an act of justice, that we should form our opinion of the tenets of their Church, not from the expositions of individual writers but from the decrees of their councils, they must allow us to reject, not only Harding, and Naclantus, and Bonaventure, and St. Bridget, and others of that class, but Bossuet and Goter, and Kirke, and Berington, and others, whose diluted expositions of the Roman tenets as much fall short of the reality as the others can, possibly, be supposed to exceed it.

In order to ascertain what the genuine doctrines of the Church of Rome are, recourse must be had to the decrees of what are called the General Councils; for the Bishop of Rome, and the other Christian Bishops who submit to his yoke, (and who, together with their flocks, compose what is known as the Church of Rome) having agreed to require an assent to these decrees *as a term of communion*, are witnesses against themselves, and to the world, that these decrees contain that exposition of doctrine by the soundness or unsoundness of which their character for orthodoxy may and must be ascertained.

Next to understanding what are the genuine doctrines of the Church of Rome, it is desirable to bear distinctly in mind what is the position which the Church of England holds in respect to those doctrines, and also what is the cause of the interruption of the communion between her and Rome.

The case is this : the Church of England contents herself with keeping her own formularies free from the Roman innovations, and in bearing witness against them in her articles ; but she neither excludes those who hold them from her communion, nor forbids her members to receive communion in the Churches of France, or Spain, or Italy, which adhere to the Roman tenets. The Church of Rome, on the contrary, carries into practical operation, as far as her power goes, the anathemas with which the Council of Trent has enforced its corrupt additions to the Catholic religion, making an assent to these dogmas an article of faith necessary for salvation, and a term without which communion is not to be had within her pale. Neither will she permit her people to communicate with the clergy of other churches who reject these decrees. The separation and interruption of communion is wholly the act of Rome.

This point deserves to be well considered and had in remembrance ; I mean that the English Church has never refused communion to the members of the Church of Rome. An attempt was made during the primacy of Archbishop Tenison, to establish such a refusal ; and a form of receiving a convert from the Church of Rome was prepared, in which a denial of Roman errors formed the new term of communion which it was sought to establish in our branch of the Catholic Church ; but, through God's mercy, the thing fell to the ground. I say, through God's

mercy; because if the scheme had been carried into effect, the Church of England would have been involved in similar guilt with that which now rests upon the Church of Rome, namely, that of *adding to the Catholic Faith*; and the only difference would have been that, while the Roman additional articles are affirmative, the English would have been negative: but both alike novel, both alike unsanctioned, as terms of communion, by the Catholic Church, and, therefore, both alike indefensible in this respect. Here I cannot forbear from expressing my deep regret that some late writers on the English side, should, in this controversy, have employed the term *fundamental* in a way which seems to me unsanctioned by ecclesiastical use, and likely to prove very inconvenient. The term has hitherto been used to express those points of Christian belief which are indispensable to salvation according to the Christian covenant, and which the Catholic Church has therefore required as terms of communion. It is in this sense, to speak generally, that Waterland, in his Discourse upon Fundamentals, Works, viii. p. 87; Chillingworth, in his Religion of Protestants. Lond. 1727, p. 148; Claggett, in his Sermons, London, 1690, vol. ii. second sermon; Stillingfleet, in his Chapter on Fundamentals in General. London, 1665, p. 44; Hammond, Works, vol. ii. p. 275. London, 1674, and other writers, have uniformly regarded it: and, accordingly, Hammond expressly classes our differences with Rome as differences in the *super-*

structure, not in the foundation. Either the persons of whom I am speaking use the term in this sense, or they do not. If they do not, they are merely introducing a new phraseology into divinity, which, it is to be feared, will only tend to confusion of ideas. If they do use the term in this sense, then I would fain ask, when did the *Catholic* Church ever make the points in which the Churches of England and Rome differ, terms of communion, or regard an agreement in definitions respecting them as indispensable to salvation? If the Catholic Church has not done so, no branch of that Church is warranted in doing so, neither can it do so, without injury to its own claim to be considered Catholic. The Catholic Church never has done so: and of this a reasonable proof may be immediately adduced. For, if any one of the points of difference comes near to be accounted fundamental, I presume it is the Canon of Scripture, which, accordingly, is usually placed first in the list. But we know that, while the Catholic Church in general held the same canon that we do, the African Church received, with one exception, the canon which the Church of Rome has since adopted. But the difference on this point was never then made a ground for interrupting communion. The other Churches did not excommunicate the African, nor the African excommunicate the others. The Church of Rome, indeed, has made this and almost all our other differences, terms of communion, considered them as funda-

mentals and necessary to salvation. But, in so doing, as she has departed from the Catholic standard, the only effect has been to bring her own claim to be considered Catholic, into question, if not to destroy it altogether. If the Church of England shall make the negative of these propositions fundamentals and terms of communion, she will, as was before observed, be treading in the same course. As yet she has not done so; and, it is to be hoped, she never will. Neither at baptism nor confirmation does she require an opinion on these points; nor when converts come over to her from Rome, has she authorized her ministers to make a disavowal of belief in respect of them a term of communion; and if individual prelates or presbyters have taken upon them to do so, they have done that which they have had no warrant for doing, either from the rules of the Catholic Church or of their own branch of that Church.

Let me not be misinterpreted, as stating the points in dispute to be light and trifling. It is not so: many of them are of extreme importance, and we shall not faithfully discharge our duty to God or to our people if we fail to bear witness to the truth in respect of them. They are new, they are unwarranted, they are false, they are hazardous. But between all these, and fundamental, according to the ecclesiastical and scriptural use of that term, there is a wide difference, which it can answer no good purpose to overlook. And, as St. Paul, while he reprobated the

error of those who gave in to the "voluntary humility and worshipping of angels," did not enjoin such persons to be excommunicated, we are taught that we are not warranted in interrupting Catholic communion, and excluding from Christian fellowship, on account of every important error, against which, at the same time, we may yet think it our duty to bear witness. The Church of Rome has taken a different course; but her course, being unwarranted, is rather to be shunned with indignation, than to be imitated by all true Catholics.

The main question then, between the Churches, appears simply to be this: "Is the Church of Rome warranted in thus interrupting Christian unity, and causing division among the believers in Jesus Christ, by erecting this wall of partition? If the doctrines in question are necessary to salvation, unquestionably she is warranted, in respect both to truth and charity; and the English Church worthy of all condemnation for rejecting them. If they are not necessary to salvation, then the Church of Rome is not only not warranted in her course, but is guilty of greater sin than even Balaam dared to commit, while she ventures to "curse whom God hath not cursed." It is affirmed, on the part of the Romans, that a belief in the doctrines in question is necessary to salvation, and upon the truth or falsehood of this assertion the main controversy turns. Although the Church of England has recognized only one standard for ascertaining necessary Christian truth,

namely, the record of Holy Scripture, (not as undervaluing tradition, but as rightly conceiving that there is no true essential doctrine taught by tradition, but the same is also either contained in Holy Scripture or may be proved thereby,) her sons need make no scruple to allow the Romans to avail themselves of the other, which (independent of Holy Scripture) their Church has recognized, namely, tradition, either from Christ Himself, or from the Holy Spirit, through the mouths of the Apostles, preserved by *continual succession* in the Catholic Church.—(Council of Trent, Sess. 14.)

If, either according to Scripture, or according to tradition as set forth by *continual succession of witnesses* in the Catholic Church up to the times of the apostles, the Roman position be true, that the doctrines in question are necessary to salvation, it must be capable of being proved so. Let her advocates proceed to show this. It is to this they are invited: a safe invitation, since it is certain that the records of the early Church enable us, in respect of most of the Roman doctrines, to lay our fingers on the very years when, successively, they were compulsorily thrust into the Christian religion, and forced down the consciences of the timid under sentence of anathema. The records of the Church, the writings of the Fathers, the decrees of the Councils, *the only witnesses of tradition*, enable us to assert, without fear of contradiction, that no one of the doctrines in question was authoritatively adopted until nearly the

close of the eighth century, when image-worship was enjoined by anathema, at the Deutero-Nicene Council. If any of the bishops of the Church of Rome think they can prove to the contrary, in God's name let them do it; for we seek not victory, but truth. Let them show, if they can, any earlier authority for the compulsory adopting any one of the doctrines in question, or making it a term of communion. But if they cannot, then they are witnesses against themselves, that they are teaching, for necessary Christian truths, doctrines which they can produce no authority for so teaching from either of those sources, from which alone they themselves affirm Christian truth is to be derived.

Now, to bring this question to the shortest issue, let us try it in a few instances. The Church of Rome enforces, on pain of anathema, teaches to be essential to salvation, and requires as a condition of communion, an assent to the following propositions :

I. That they are accursed, who do not honour, salute, and honourably worship the holy and venerable images.—Deutero-Nicene. See pp. 109, 110, 111. Creed of Pius IV. p. xlviii.

II. That they are accursed, who do not believe that Christ is present in the holy eucharist by way of transubstantiation : or who affirm that after consecration the substance of the bread and wine remain in the consecrated elements.—Lateran iv. pp. 132, 133. Trent, pp. 238, 239. Creed of Pius IV. p. xlviii.

III. That they are accursed, who do not believe that there is

a purgatory.—Florence, pp. 152, 153. Trent, p. 333. Creed of Pius IV. p. xlviii.

IV. That they are accursed, who do not receive for sacred and canonical the books of Tobit, Judith, Wisdom, Ecclesiasticus, Baruch, two of Maccabees, and the additions to the Book of Daniel, to wit, the story of Susanna, the Song of the Three Children, and the history of Bel and the Dragon.—Trent, p. 161. Creed of Pius IV. p. xlix.

V. That they are accursed, who deny that confirmation, repentance, extreme unction, orders, and matrimony, are truly and properly sacraments.—Trent, p. 213. Creed of Pius IV. p. xlvii.

VI. That they are accursed, who shall say that there is not required in the ministers, while they perform and confer the sacraments, at least the intention of doing what the Church does.—Trent, p. 217.

VII. That they are accursed who deny that the Church of Rome is the mother and mistress of all Churches.—Creed of Pius IV. p. xlviii.

VIII. That they are accursed who refuse obedience to the Bishop of Rome.—Creed of Pius IV. p. xlviii.

IX. That they are accursed who shall deny that whole and entire Christ, body and blood, soul and divinity, is contained at the same time in every species of bread in the eucharist, and in every particle thereof; and in every species of wine in the eucharist, and in every particle thereof.—Trent, pp. 230. 240.

X. That they are accursed who shall deny that Christ, in the eucharist, ought to be carried about and exhibited to the people.—Trent, p. 241.

XI. That they are accursed who shall deny that sacramental confession to the priests of every sin was ordained by Christ, and is by divine authority necessary for forgiveness.—Trent, p. 281.

XII. That they are accursed who shall affirm that the sacramental absolution of the priest is a ministerial and not a judicial act.—Trent, p. 283.

XIII. That they are accursed who shall say that the anointing of the sick does not confer grace.—Trent, p. 288.

XIV. That they are accursed who shall say that by the command of God all and each of Christ's faithful people ought to receive both species of the most holy sacrament of the eucharist.—Trent, p. 296.

XV. That they are accursed who shall say that the masses in which the priest alone receives sacramental communion, are unlawful.—Trent, p. 311.

XVI. That they are accursed who shall say that the Church has not power to dispense with the Levitical degrees of consanguinity as impediments to marriage.—Trent, p. 327.

XVII. That they are accursed who shall deny that marriage, solemnized but not consummated, is dissolved by the religious profession of one of the parties.—Trent, p. 328.

XVIII. That they are accursed who shall say, that the clergy may contract marriages.—Lateran i. p. 125. Lateran ii. p. 126, 127. Trent, p. 329.

XIX. That they are accursed who shall deny that the saints departed are to be invoked.—Trent, p. 335. Creed of Pius IV. p. xlviii.

XX. That they are accursed who shall deny the utility of indulgences.—Trent, p. 339. Creed of Pius IV. p. xlviii.

The advocates of the Church of Rome are challenged to produce one single Council, General or Provincial, or one single ecclesiastical writer, layman or clerk, in the first seven centuries, who has enforced an assent to any one of these propositions on pain of anathema, or taught an assent to any one of them to be essential to salvation, or require an assent to any one of them as a term of communion.

It is a simple invitation, and may be as simply answered. There needs no lengthened explanation. The plain extract from any Council, or any ecclesiastical writer, with a proper reference, will be sufficient. And let them not attempt to say that the sentiments, affirmative or negative, which are condemned in these propositions, had not been broached in the first seven centuries, and that therefore it is unfair to ask for a condemnation of them during that period. A reference to pages 355—358, 386—388, 406—410, 417—445, of this work will show the falsehood of such a plea.

I have not made this challenge in ignorance of the learning which the Roman writers have brought to bear upon the subject; but, on the contrary, through confidence in that learning: being sure that, if the records of the Church could furnish any such authorities, they would not have escaped the researches of Goter, nor have been omitted from his

Nubes Testium; nor those of Bayly, nor have been omitted from his "End to Controversy;" nor those of Kirke and Berington, but would have found a place in their "Faith of the Catholics." But I know also that none of these writers have produced, or pretended to produce any authority of the kind. The utmost they have attempted is to show that in the course of centuries some individuals are to be found who have maintained some one or other of the opinions, or pursued some one or other of the practices which the Church of England has rejected. For instance, that some persons entertained a belief in purgatory, that some called confirmation a sacrament, that some spoke highly of the authority of the Roman pontiff, that some invoked saints. But that any of these persons thought an assent to their opinions or practices to be necessary to salvation, or that such opinions and practices were entertained by the Church at large, or that they were made terms of communion, they have not advanced a syllable to prove; and therefore all their laboured extracts are irrelevant to this, the main point of the controversy. *If* the Church of England had made a *denial* of these points a *term of communion*, as some of her hasty champions have desired, the passages cited by the Roman writers would have availed to convict her of abridging Christian liberty, and violating Christian charity. But as she has not done so, those passages bring as little reproof to her as they do

vindication to the Church of Rome, who teaches an *assent* to them to be necessary to salvation, and enforces it as a term of communion.

The answer which they shall make to this challenge will serve to show whether I am or am not warranted in viewing the Roman Christians in the light in which, throughout this work, I have uniformly regarded them, namely, that of schismatics. Which term I conceive to be justly applicable in a general sense to the whole body of them, and in a particular sense also to that portion of their body which is to be found in the British dioceses. It is applicable in a general sense to their whole body, on the ground of these simple ecclesiastical truths, to which all Catholics will agree; namely, 1st, that any body of Christians which interrupts intercourse with the rest of the faithful, and violates Christian unity, by propounding unwarrantable terms of communion, is itself schismatical, and in seeking to cut off others, does nothing else but cut itself off from Catholic fellowship. 2. That those terms of communion are unwarrantable which have not been required, "*Semper, ubique, et ab omnibus.*"

In whatever instances they can succeed in showing that the sentiments condemned in the foregoing propositions, when broached during the first seven centuries, as was the case with most of them, were condemned by the Catholic Church, in those instances they will vindicate their body from the charge

of schism. In whatever instances they fail of showing this, they fail likewise in their vindication, and the charge will stand unrefuted and unshaken.

But I said that the term schismatical is further applicable in a particular sense to that portion of the Roman Christians which is to be found in the British dioceses. I rest this charge upon the sixth canon of the first Nicene, page 27, the sixth of the first of Constantinople, page 31, and the twenty-second of Antioch, page 39, confirmed by that of Chalcedon; to which, if need be, a multitude of other references might be added, both to the ante-Nicene code, and to the later provincial ones. The portion of the Roman Christians which is to be found in the British dioceses, has done that which was expressly forbidden by the Council of Constantinople, and "while pretending to confess the sound faith, have separated themselves, and made congregations contrary to our canonical bishops." Such persons are declared by the council to be heretics. I have thought it sufficient to use the milder term. The persons who exercise the Episcopal functions among them, have done that which is expressly forbidden by the Council of Antioch, confirmed by that of Chalcedon; they have "gone into cities and districts not pertaining to them, and have ordained or appointed presbyters and deacons to places subject to other Bishops, without their consent." Such persons the Council orders to be punished, and declares such ordinations to be invalid. They can only justify themselves in this

course by shewing that the Bishops of the British churches require unwarrantable terms of communion. Let them do this if they can, let them show that our Bishops require anything which their own Bishops do not require, and which was not required by the Councils of Ephesus and Chalcedon. If they can do this, well; if not, this special charge of schism, like the general one, will remain unrefuted and unshaken.

Let them not affect to question the validity of our orders: that ground which had been set aside on our part, by the production of our records, was effectually annihilated on theirs when the French divines in 1718, sought to effect a union of the English and Gallican churches, without any hesitation on that score¹. And their famous Bossuet is known to have acknowledged that if a difficulty, which, through want of information occurred to him respecting the succession during Cromwell's time (which is undisputed) could be removed, he saw no other, "the ordination of their bishops and priests is as valid as that of our own²."

Neither will it avail them to urge, as some of them have attempted, the marriage of our clergy as

¹ Twice before, during the 17th century, the point of our orders came before the doctors of the Sorbonne, as we are informed by Courayer, and on both occasions they recognized the validity of them.

² See Courayer's *Defense de la Dissertation*, &c.; Bruxelles, 1726. iv. *Preuves Justificatives*, p. iii—vi.

a bar to communion, for when on various occasions the Roman section of Christendom has sought a re-union with the Greeks, among whom the clergy have always retained their wives, we do not find that the relinquishing them formed any part of the terms on which the re-union was to be effected, as for instance, at the second Council of Lyons, and at Florence : and at the present time they are in full communion with the Maronites of Syria, where all the clergy are married.

The position of these Roman Bishops in the British dioceses is the more inexcusable because they can trace no descent, nor do they pretend to be descended from the ancient churches in these islands. The Bishops of England, Scotland, and Ireland, who in the sixteenth century were deprived for their adherence to the uncanonical and usurped foreign jurisdiction of the Bishop of Rome, which he exercised here in violation of the decrees of the General Councils of Nice and Ephesus, did not preserve any succession in these kingdoms. The orthodox, or as they are commonly called, the Protestant Bishops of the three kingdoms, (with those who have proceeded from them in North America,) are the only representatives by Episcopal succession of the Bishops of the Celtic and Anglo-Saxon churches. The Bishops in adherence to the Roman pontiff, who have intruded into our dioceses, are of a foreign stock, and have derived their orders, since the Reformation, from Spain and Italy.

As our opponents are very difficult to please in the terms by which they are to be designated, I have confined myself, throughout this work, to one which is sanctioned by their own Pope Pius IV. in his new profession of faith, which has been the chief cause of the separation between us. He there speaks of the body of Christians to which he belonged as "the holy Roman Church." I have therefore called them Romans, or Roman Christians. The term Catholic, which they affect, seems, in strictness of speech, to be inapplicable to a body of men who have put forth new and unheard of terms of communion, and have separated themselves from the rest of the faithful on account of them.

It will, perhaps, be expected that I should say something of the present work. But indeed I have few observations to make concerning it. Only first, I desire to refer to those, to whom it is due, the credit, if any, arising from the extracts with which the different points have been illustrated. It is but the old story, "Other men laboured, and ye are entered into their labours." Bishops, Taylor, in his "Dissuasive from Popery;" Bull, in his "Corruptions of the Church of Rome;" Stillingfleet, in his "Council of Trent disproved by Catholic Tradition;" Wake, in his "Discourse on the Eucharist;" Beveridge, in his Notes on the Councils; and the anonymous author of "Veteres Vindicati," London, 1687; and the learned Routh, in his "Scriptorum Ecclesiasticorum Opuscula," have left little to be added.

2. I desire to disclaim a familiar acquaintance with many of the authors whose works I have cited ; some of whose names, and many of their works, were unknown to me before engaging in this task. 3. I desire to disclaim all pretence to learning or scholarship, which should make any of my readers hesitate to point out any inaccuracies in translation or otherwise, which they may detect, or fancy that they detect. Some few have been pointed out by a friendly hand since the sheets were struck off, and have been noticed ; I make no doubt there are others, and shall esteem the pointing them out to be an act of friendship, let it come from what quarter it may. The caution I have thought it right to use, of rarely citing a translation, without subjoining the original, will make such errors, even if they should be more numerous than I hope they will prove, of comparatively small consequence. 4. If any think the work less complete than they may have desired, I can only beg them to make some allowance for it, as having been undertaken and pursued amidst the constant interruptions of parochial and domestic duties, apart from books, except the few that my own collection furnished.

Such as it is, I send it into the world, with the hope that, under God's blessing, it may be instrumental, not to party triumph, not to vain boasting, not to insulting reproach ; but to the vindication and illustration of *the Truth*, and so may eventually promote the cause of that *Peace* and *Union* for which

our Master prayed, and of that *Charity* which He appointed to be the distinguishing feature of His followers. Let me entreat all who may derive, or fancy they derive assistance from this volume, to offer up their prayers to God for these ends.

EXTRACT FROM THE BULL IN CŒNA DOMINI.

Constitution of Paul V. 63. Published at Rome every
Maunday Thursday.

We do in the behalf of Almighty God, the Father, and the Son, and the Holy Ghost, and with the authority of the blessed Apostles Peter and Paul, and with our own, excommunicate and anathematize all Hussites, Wickliffites, Lutherans, Zuinglians, Calvinists, Huguenots, Anabaptists, Trinitarians, and Apostates from the faith of Christ, and all and sundry other heretics, by whatsoever name they may be reckoned, and of whatever sect they may be ; and those who believe in them, and their receivers, abettors, and generally speaking, all their defenders whatsoever ; and those who, without the authority of us and of the Apostolic See, knowingly read, or retain,

Constitutio Pauli, v. 63.

§. Excommunicamus et anathematizamus ex parte Dei omnipotentis, Patris, et Filii et Spiritus Sancti, auctoritate quoque B. Apost. Petri et Pauli, ac nostra, quoscunque Hussitas, Wickliphistas, Luteranos, Zuinglianos, Calvinistas, Ugonottas, Anabaptistas, Trinitarios, et a Christi fide Apostatas, ac omnes et singulos alios hæreticos, quocunque nomine censeantur, et cujuscunque sectæ existant ; ac eis credentes eorumque receptatores, fautores, et generaliter quoslibet illorum defensores ; ac eorumdem libros hæresin continentes, vel de religione tractantes sine

or imprint, or in any way defend books containing their heresy, or treating of religion, let it be from what cause it may, publicly or privately, under any pretence or colour whatsoever ; as also the schismatics, *and those who pertinaciously withdraw themselves or recede from obedience to us and the Roman pontiff for the time being.*

auctoritate nostra et sedis Apostolicæ scienter legentes aut retinentes, imprimentes, seu quomodolibet defendentes, ex quavis causa publice vel occulte, quovis ingenio vel colore ; necnon schismaticos et eos qui se a nostra et Romani pontificis pro tempore existentis obedientia pertinaciter subtrahunt vel recedunt.

THE OATH *required of a Bishop at his Consecration, according to the usage of the Church of Rome.*

I, *N.* elected to the Church of *N.* will, from this time henceforth, be faithful and obedient to the blessed Apostle Peter, and to the holy Roman Church, and to our lord *N.* Pope *N.* and to his canonical successors. I will not aid, by advice or

FORMA JURAMENTI.

Ego, *N.* electus Ecclesiæ *N.* ab hâc horâ in antea fidelis et obediens ero beato Petro Apostolo, sanctæque Romanæ Ecclesiæ, et Domino nostro, Domino *N.*, Papæ *N.* suisque successoribus canonice inrantibus. Non ero in consilio, aut consensu, vel

consent, or deed, in any injury to them in life or limb; or to their arrest, or to any violence being in any way offered to them; or any injuries, under any pretext whatsoever: I will not knowingly reveal to any one, to their injury, the advice which they shall commit to me by themselves, or their messengers, or by letter. Saving my order, I will assist in retaining and defending the Roman papacy, and the royalties of St. Peter, against every one. I will honourably deal with the Legate of the Apostolic See in going and returning; and will assist him in his need. I will take care to preserve, defend, increase and advance the rights, honours, privileges, and authority of the holy Roman Church, of our lord the Pope, and his aforesaid successors. Nor will I assist, by counsel, deed, or treaty, in any machinations against our lord himself, or the same Roman Church, which may be evil or prejudicial to

facto, ut vitam perdant aut membrum, seu capiantur mala captione, aut in eos violenter manus quomodolibet ingerantur; vel injuriæ aliquæ inferantur, quovis quæsito colore. Consilium vero, quod mihi credituri sunt, per se, aut nuntios suos, seu litteras, ad eorum damnum, me sciente, nemini pandam. Papatum Romanum, et Regalia sancti Petri, adjutor eis ero ad retinendum, et defendendum, salvo meo ordine, contra omnem hominem. Legatum Apostolicæ sedis ineundo et redeundo honorifice tractabo, et in suis necessitatibus adjuvabo. Jura, honores, privilegia, et auctoritatem sanctæ Romanæ Ecclesiæ, Domini nostri Papæ, et successorum prædictorum conservare, defendere, augere, promovere curabo. Neque ero in consilio, vel facto, seu tractatu, in quibus contra ipsum Dominum nostrum vel eandem Romanam Ecclesiam, aliqua

their persons, right, honour, state and power. And if I shall know of any such attempts being treated of, or set on foot, by any persons whatsoever, I will hinder them to the utmost of my power; and, as soon as I possibly can, will signify it to the same our lord, or to some other who shall be able to give him information. I will, with all my power, observe, and cause others to observe, the rules of the holy Fathers, the apostolic decrees, ordinances, or dispositions, provisions, and commands. To the utmost of my power I will persecute and attack heretics, schismatics, and rebels against the same our lord, or his aforesaid successors. When called to a Synod I will come, unless prevented by some canonical hindrance. Every three¹ years I

sinistra, vel præjudicialia personarum, juris, honoris, status, et potestatis eorum machinentur. Et, si talia a quibuscumque tractari, vel procurari novero, impediam hoc pro posse; et quanto citius potero, significabo eidem Domino nostro, vel alteri, per quem possit ad ipsius notitiam pervenire. Regulas sanctorum Patrum, decreta, ordinationes seu dispositiones, reservationes, provisiones, et mandata Apostolica, totis viribus observabo, et faciam ab aliis observari. Hæreticos, schismaticos, et rebelles eidem Domino nostro, vel successoribus prædictis, pro posse persequar et impug-nabo. Vocatus ad Synodum veniam, nisi præpeditus fuero canonica præpeditio. Apostolorum limina singulis trienniis personaliter per me ipsum visitabo; et Domino nostro, ac suc-

¹ The term of years varies from three to ten, according to the distance of the Bishop's See from Rome. See the Rubrics following this oath.

will, in my own person, visit the threshold of the Apostles ; and I will give to our lord and his successors aforesaid, an account of my whole pastoral office, and of all things in any way concerning the state of my Church, the discipline of the clergy and people, and the salvation of the souls which are committed to my trust ; and on the other hand I will humbly receive, and with the utmost diligence obey, the Apostolic commands. But if I shall be detained by lawful hindrance, I will fulfil all that is above-mentioned by an appointed messenger, having special charge of this matter, from among my chapter, or some other ecclesiastical dignitary, or person of station ; or, in failure of these, by a priest of the diocese ; and in failure of all the clergy, by some other presbyter, secular or regular, of respectable honesty and piety, fully instructed in all things aforesaid. But I will give information concerning

cessoribus præfatis rationem reddam de toto meo pastoralis officio, ac de rebus omnibus ad meæ Ecclesiæ statum, ad cleri et populi disciplinam, animarum denique, quæ meæ fidei traditæ sunt, salutem, quovis modo pertinentibus : et vicissim mandata Apostolica humiliter recipiam, et quam diligentissime exequar. Quod si legitimo impedimento detentus fuero, præfata omnia adimplebo per certum nuntium ad hoc speciale mandatum habentem, de gremio mei capituli, aut alium in dignitate Ecclesiastica constitutum, seu alias personatum habentem ; aut, his mihi deficientibus, per diocesanum sacerdotem ; et clero deficiente omnino, per aliquem alium presbyterum sæcularem, vel regularem, spectatæ probitatis et religionis, de supradictis omnibus pæne instructum. De hujusmodi autem impedimento docebo per legitimas probationes,

any hindrance of this kind, by lawful proofs to be transmitted by the said messenger to the Cardinal of the holy Roman Church, who presides in the congregation of the sacred council.

I will neither sell nor give, nor pawn the possessions belonging to my table; nor will I enfeoff them anew, nor alienate them in any manner, even with the consent of the Chapter of my Church, without the advice of the Roman Pontiff. And if I shall in any ways proceed to alienate them, I am willing in reality to incur the penalties contained in a certain constitution passed upon this subject.

So help me God, and the Holy Gospels of God!

ad Sanctæ Romanæ Ecclesiæ Cardinalem Proponentem in congregatione sacri concilii, per supradictum nuntium transmittendas.

Possessiones vero ad mensam meam pertinentes non vendam, nec donabo, neque impignorabo; nec de novo infeudabo, vel aliquo modo alienabo, etiam cum consensu capituli Ecclesiæ meæ, inconsulto Romano Pontifice. Et si ad aliquam alienationem devenero, pœnas in quadam super hoc edita constitutione contentas, eo ipso incurrere volo.

Sic me Deus adjuvet, et hæc Sancta Dei Evangelia.

De consecratione Electi in Episcopum. Pontificale Romanum. Antwerp, 1758, pp. 59—61.

Extracts from the EXAMINATION OF A BISHOP at his Consecration, according to the custom of the Church of Rome.

* * * * *

Are you willing to reverently receive, teach, and observe the traditions of the orthodox Fathers, and the decretal constitutions of the holy and apostolic See?

Answer. I am willing.

Are you willing in all things to show fidelity, subjection, and obedience, according to canonical authority, to St. Peter the apostle, to whom God has given the power of binding and loosing, and to his Vicar, our lord, the lord N., Pope N., and his successors the Roman Pontiffs?

EXAMEN.

* * * * *

Interrogatio.

Vis traditiones orthodoxorum Patrum, ac decretales sanctæ et apostolicæ sedis constitutiones veneranter suscipere, docere, ac servare? *Resp.* Volo.

Interrogatio.

Vis beato Petro Apostolo, cui a Deo data est potestas ligandi atque solvendi, ejusque Vicario Domino nostro, Domino N. Papæ N. suisque successoribus, Romanis Pontificibus, fidem, subjectionem, et obedientiam, secundum canonicam auctoritatem, per omnia exhibere? *Resp.* Volo.

Answer. I am willing.

* * * * *

Do you also anathematize every heresy which exalteth itself against this holy Catholic Church?

Answer. I anathematize it.

* * * * *

Interrogatio.

Anathematizas etiam omnem hæresim, extollentem se adversus hanc sanctam Ecclesiam Catholicam? *Resp.* Anathematizo.

Pont. Rom. pp. 62 and 64.

FORM OF RECONCILING A CONVERT.

(*From “The order of administering the Sacraments, and performing other Ecclesiastical Offices IN THE ENGLISH MISSION, extracted from the Roman Ritual, by command of Paul the Fifth.” Published by Keating and Brown, 1831. By the authority of the Vicars Apostolic.*

- + Thomas Smith, Bishop of Bolæna, Vicar Apostolic in the Northern District.
- + Thomas Penswick, Bishop of Europus, Coadjutor.
- + Peter Aug. Baines, Bishop of Siga, V.A., in the Western District.
- + Thomas Walsh, Bishop of Cambysopolis, V.A., in the Middle District.

- + James Yorke Bramston, Bishop of Usula, V.A.,
in the London District.
- + Robert Gradwell, Bishop of Lydda, Coadjutor.
-

Let the Priest, sitting before the middle of the altar, with his back towards it, address the convert kneeling before him, according to the form at the end of this Ritual, or in similar words.

Then let the Priest, kneeling before the middle of the altar, say alternately with his assistants,

“Come Holy Ghost,” &c.—Amen.

V. Send forth Thy Spirit, and they shall be created.

R. And Thou shalt renew the face of the earth.

Let us pray.

O God, who hast taught the hearts of the faithful, by the light of thy Holy Spirit, grant to us by the same Spirit to have a right judgment, and evermore to rejoice in His comfort, through Christ our Lord.

Afterwards, sitting, with his head covered, let him repeat, alternately with his assistants,

PSALM L. (51st.)

“Have mercy upon me, O God, after Thy great goodness,” &c.—Amen.

Then he rises, and, uncovering his head, says,

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Our Father which art in heaven. (*Secretly.*)

And lead us not into temptation,

But deliver us from evil.

V. Save thy servant (*or thy handmaid*).

R. My God, who hopeth in Thee.

V. Let the enemy have no advantage against *him*.

R. Nor the son of wickedness approach to hurt *him*.

V. Be Thou to *him* a strong tower.

R. From the face of the enemy.

V. Lord, hear my prayer.

R. And let my cry come unto thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O God, whose property is ever to have mercy and to forgive, receive our humble petition, and let the pitifulness of Thy affection mercifully absolve this Thy servant, who is bound with the sentence of excommunication. Through Christ our Lord.

After this, let the convert make profession of faith in this manner :

I, *N. N.* with a firm faith believe and profess all and every one of those things which are contained in that creed, which the holy *Roman* Church maketh use of. To wit, I believe in one God, the Father

Almighty, [and so on, to the end of the Nicene creed,] the life of the world to come.—Amen.

I most stedfastly admit and embrace Apostolical and Ecclesiastical *traditions*, and all other observances and constitutions of the same Church.

I also admit the holy *Scriptures* [*Scripture* in the original] according to that sense which our holy Mother the Church has held and does hold, to which it belongs to *judge* of the true sense and interpretation of the *Scriptures*: neither will I ever take and interpret them [*it*] otherwise than according to the unanimous consent of the Fathers.

I also profess that there are truly and properly *seven sacraments* of the new law, instituted by *Jesus Christ*, our Lord, and necessary for the salvation of mankind, though not all for every one: To wit, *Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Order, and Matrimony*: and that they confer grace; and that of these, *Baptism, Confirmation, and Order*, cannot be reiterated without sacrilege. I also receive and admit the received and approved *ceremonies* of the *Catholic Church*, used in the solemn administration of the aforesaid sacraments.

I embrace and receive all and every one of the things which have been defined and declared in the holy Council of *Trent*, concerning *Original Sin* and *Justification*.

I profess, likewise, that in the *Mass* there is offered to God a true, proper, and propitiatory sacrifice for the living and the dead. And that *in the most holy*

Sacrament of the Eucharist, there is truly, really, and substantially, the body and blood, together with the soul and divinity of our Lord Jesus Christ ; and that there is a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood ; which conversion the Catholic Church calls transubstantiation. I also confess, that under either kind alone Christ is received whole and entire, and a true sacrament.

I constantly hold that there is a *purgatory*, and that the souls therein detained are helped by the suffrages of the faithful.

Likewise that the *saints* reigning together with *Christ* are to be honoured and invoked, and that they offer prayers to God for us, and that their *relics* are to be had in veneration.

I most firmly assert, that the *images of Christ*, of the Mother of God, ever Virgin, and also of other saints, ought to be had and retained, and that due honour and veneration is to be given them.

I also affirm that the power of *Indulgences* was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

I acknowledge the *Holy Catholic, Apostolic, Roman Church* for the Mother and Mistress of all churches : and I promise true obedience to the *Bishop of Rome*, successor to *St. Peter*, Prince of the Apostles, and Vicar of Jesus Christ.

I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the

sacred canons, and General Councils, and particularly by the holy Council of Trent. And I condemn, reject, and anathematize all things contrary thereto, and all heresies which the Church has condemned, rejected, and anathematized.

I, *N. N.* do at this present freely profess, and sincerely hold this true Catholic faith, without which no man can be saved: and I promise, [*vow, and swear, original*] most constantly to retain and profess the same entire and inviolated [*and as far as lies in me, to cause it to be retained and taught, and preached by my subjects, and those of whom I have the charge, original*] with God's assistance, to the end of my life. [*So help me God, and the holy Gospels, original.*]

Then having repeated, "I confess," &c. let the Priest say,

May Almighty God have mercy on thee, and forgiving all thy sins, bring thee to eternal life.

R. Amen.

May the Almighty and merciful Lord grant thee indulgence, absolution, and remission of all thy sins.

R. Amen.

May our Lord Jesus Christ absolve thee, and I by his authority absolve thee from the chain of excommunication into which thou hast fallen, and restore thee to communion and the unity of the faithful, and to the holy sacraments of the Church, in

the name of the Father +, and of the Son, and of the Holy Ghost.

R. Amen.

Then is said the hymn,

“ We praise thee, O Lord,” &c.

Which being finished, the Priest, standing, says,

V. Blessed art thou, O Lord, in the firmament of heaven.

R. And praised and glorious for ever.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Almighty and everlasting God, who hast given to thy servants by the confession of a true faith to acknowledge the glory of the eternal Trinity, and in the power of the Majesty to worship the unity, we beseech thee that in the stedfastness of this faith, we may evermore be defended from all adversities. Through Christ our Lord.

V. The Lord be with you.

R. And with thy spirit.

V. Let us bless the Lord.

R. Thanks be to God.

The blessing of God Almighty, the Father +, the

Son, and the Holy Ghost, descend upon you, and remain for ever.

R. Amen.

Then let the Priest, being seated, address the convert according to the form in the Appendix; or in similar words.

Note.—The whole of the office is in Latin, with the exception of the creed, which is in English. The words given in italics are so marked in the original.

ON
THE ROMAN SCHISM.

PART I.

**CONTAINING THE TESTIMONY OF THE GENERAL
COUNCILS OF THE FIRST SEVEN CENTURIES
AFTER CHRIST.**

ON

THE ROMAN SCHISM.

PART I.

TESTIMONIES OF THE CIVIL AND ECCLESIASTICAL AUTHORITIES IN ENGLAND TO THE GENERAL COUNCILS OF THE FIRST SEVEN CENTURIES.

Testimony of the Civil Legislature to the first Four General Councils.

1 ELIZ. c. 1, § 36. Provided always and be it enacted by the authority aforesaid, that such person or persons to whom your Highness, your heirs or successors, shall hereafter, by letters patent under the Great Seal of England, give authority to have or to execute any jurisdiction, power or authority spiritual, or to visit, reform, order or correct any errors, heresies, schisms, abuses, or enormities, by virtue of this act, shall not in any wise have authority or power to order, determine, or adjudge any matter or cause to

be heresie, but only such as have heretofore been determined, ordered, or adjudged to be heresie, by the authority of the canonical scriptures, or *by the first four General Councils*, or any of them, or by any other general council wherein the same was declared heresie by the express and plain words of the said canonical scriptures, or such as hereafter shall be ordered, judged, or determined to be heresie, by the high court of Parliament of this realm, with the assent of the clergy in their Convocation.—Gibson's Codex, p. 48.

Testimony of the Ecclesiastical Legislature to the same.

Canons of Ælfric, A.D. 970. 33. *Quatuor Synodi* erant pro vera fide adversus hæreticos, qui stulte loquebantur de Sacra Trinitate, et Salvatoris humanitate; prima fuit Nicææ, prouti antea memoravimus, et secunda fuit deinde Constantinopoli e centum quinquaginta episcopis, sanctis Dei viris; tertia fuit Ephesi, ubi ducenti episcopi erant, et quarta fuit Chalcedonii, ubi multæ centuriæ episcoporum erant: et hi omnes unanimes fuerunt inter se in constitutione quæ stabilita fuit Nicææ, et reparaverunt quicquid de ea violatum fuit. Hæ quatuor synodi observandæ sunt, prouti quatuor Christi libri in Ecclesia Christi. Multæ Synodi deinde congregabantur, sed quatuor illæ sunt præcipuæ; quoniam extinxerunt hæreticas illas doctrinas, quas hæretici invenerunt

hæretice adversus Deum, et ii etiam constituerunt ecclesiasticum ministerium.—Wilkins, Conc. i. 254.

Testimony of the Ecclesiastical Legislature to the first Five General Councils.

Council of Hatfield, A.D. 680. Suscipimus sanctas et universales *quinque Synodos* beatorum et Deo acceptabilium patrum; id est qui in Nicea congregati fuerunt trecentorum decem et octo, contra Arium impiissimum, et ejusdem dogmata.

Et in Constantinopoli, centum quinquaginta, contra vesaniam Macedonii et Eudoxii, et eorum dogmata.

Et in Epheso, primo, ducentorum, contra nequissimum Nestorium, et ejusdem dogmata.

Et in Calcedone, sexcentorum et triginta, contra Eutychem et Nestorium, et eorum dogmata.

Et iterum in Constantinopoli quinto congregati sunt concilio, in tempore Justiniani Minoris, contra Theodorum, et Theodoreti et Ibæ Epistolas, et eorum dogmata contra Cyrillum.—Wilkins, Conc. i. 52.

Testimony of the Ecclesiastical Legislature to the first Six General Councils.

Council of Calchuythe, A.D. 785. Primo omnium admonentes, et sancta et inviolata fides Nicæni concilii ab omnibus, qui sacro cultui mancipantur, fideliter ac firmiter teneatur; et omni anno in synodalibus conventibus ab episcopis singularium Ecclesiarum

presbyteri, qui populum erudire debent, de ipsa fide diligentissime examinentur, ita ut apostolicam fidem et universalem *sex Synodorum* per Spiritum Sanctum probatam, sicut tradita est nobis a Sancta Romana Ecclesia, per omnia confiteantur, teneant, et prædicent; et si opportunum venerit, pro ea mori non pertimescant: et quoscunque sancta universalia concilia susceperunt, suscipiant, et quos illa damnaverunt, eos et corde rejiciant et condemnent.—Wilkins, Conc. i. 146.

A

TABLE OF COUNCILS

ALLOWED OR CLAIMING TO BE GENERAL

IN THE

FIRST SEVEN CENTURIES.

I. NICE, A.D. 325 (A).

The first consisted of 318 Bishops (B) assembled at Nice in Bithynia, at the command of the emperor Constantine, to decide the genuine and Apostolic Faith of the Church concerning the divinity of the Son, Jesus Christ, which had been assailed by Arius, who denied that he was really God. This dispute gave rise to the adoption of the term Homousion *ὁμοουσιον*, with which the orthodox bishops endeavoured to guard the identity in substance and essence of the Divinity of the Son with that of the Father. The 318 bishops condemned Arius, and set forth a creed which is the foundation of that usually known as the Nicene, though on account of the additions

which were made to it at the council of Constantinople, A.D. 381, it is more correctly styled the Constantinopolitan creed. The historian Theodoret mentions that there were present in the council many who still exercised apostolical gifts, of whom he instances James Bishop of Antioch, who had raised the dead to life. There were also many who, as he says, "bore in their bodies the marks of the Lord Jesus," being maimed and scarred with the cruelties they had suffered from heathen persecutors on account of their religion; and he instances Paul, Bishop of Neocæsarea, who had had both hands seared with hot irons; others had lost their right eyes; others had been ham-strung in the right leg: so that he says it was a band of martyrs met together. Besides the creed, they put forth twenty canons relating to discipline. They also determined the time for keeping Easter, according to the method which has since obtained throughout Christendom. Which subject had previously been, and continued for some time afterwards to be, a fruitful source of dispute.

The following is the creed put forth in this council:—

We believe in one God the Father, Almighty, Maker of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, begotten of the Father, only-begotten, that is, of the substance of the Father, God of God, Light of Light, Very God of Very God, begotten not made, being of one

substance with the Father. By whom all things were made, both which are in heaven and which are in earth. Who for us men and for our salvation came down, and was incarnate, and was made man : he suffered, and rose the third day, ascended into heaven, and will come again to judge the quick and the dead : and in the Holy Ghost. But those who say, there was a time when He was not, and that He was not before He was begotten, and that He was of things which were not, or who say that He was of another subject or substance, or that the Son of God is subject to conversion and change, such persons the Catholick and Apostolick Church anathematizes. (See Eusebius' Life of Constantine, books ii. c. 64—73, and iii. c. 5—14 ; the Eccles. Hist. of Socrates, i. c. 8. ; Sozomen, i. c. 17 ; and Theodoret, book i. ch. 7—10, 12. iv. 3.)

Sardica, A.D. 347.

The Roman writers (see Labbé and Cossart, vol. ii. p. 623), have laboured hard to give the authority of a general council to a synod of western bishops, to the number of eighty (see Beveridge's Pandect. ii. 199), who assembled at Sardica in Illyricum, against the Arians, in the year 347. Their apparent motive for this has been that certain canons (of doubtful authenticity), ascribed to this council somewhat favour the Roman claim for supremacy. But the council was never acknowledged in the East as gene-

ral, nor was it ever contained in that list of general councils to which, as appears by the second profession of faith *in libro diurno Roman. Pontif.* published by Garner the Jesuit, and reprinted lately by the learned Routh (*Script. Eccles. Opusc.* ii. 501.) the Roman pontiffs were required to profess their adherence. The decrees ascribed to it, therefore, even if they could be shewn to be genuine (c), are totally irrelevant to the present undertaking. There is reason to believe that British bishops were present at this council (d).

Arimini, A.D. 359.

The title of a General Council is also claimed by the Roman writers (Labbé and Cossart, ii. 791), for the council of 400 Western bishops assembled at Arimini in Italy, likewise against the Arians, in the year 359. But it was never so considered by the Church at large, neither in the East nor West, and all its acts have been lost. There is no question that British bishops were present at it (e).

II. CONSTANTINOPLE, A.D. 381.

The second General (f) Council consisted of 150 bishops assembled at Constantinople in the year 381, by the Emperor Theodosius (g), to pass sentence upon Macedonius, who had broached a double heresy, partly in respect of the Son, whose substance and

divinity he asserted to be *similar* to that of the Father, denying the *identity*: and partly in respect of the Holy Ghost, whom he expressly affirmed to be a creature. (Theodoret. Eccles. Hist. ii. c. 6.) This council condemned the Macedonian and some other heresies: revised and enlarged the Nicene creed, (this was the work of Gregory of Nyssa), and passed some canons (H), affecting ecclesiastical order and discipline, and wrote a synodical epistle of thanks to the Emperor Theodosius, by whom they had been convened. The creed put forth by this council is the same with that in the English Communion Service, excepting the words “and the Son,” speaking of the procession of the Holy Ghost. There are, besides, slight variations (I) in the different copies cited. (Socrates, Hist. Eccles. v. 8; Sozomen, vii. 9; Labbé and Cossart, ii. 911; Beveridge’s Pandect. ii. 89; Routh, Scr. Eccles. Opusc. ii. 382.)

III. EPHESUS, A.D. 431.

The third Council to which the style and authority of a General Synod has been allowed by the whole Church, is that composed of 200 bishops assembled at Ephesus, by command of the Emperor Theodosius (K), in the year 431. The purpose of their meeting was to pass sentence upon Nestorius, bishop of Constantinople, who refused to acknowledge the Virgin Mary to be the Mother of God, denying that Christ was God and man in one and the same

person, by what is called the hypostatical union; and asserting that the Godhead of the Son merely dwelt in the body of Christ, so that he was composed of two persons. The council was convened at the instigation of Cyril, bishop of Alexandria. The only Western bishops present at it, were Arcadius and Projectus, legates from the Roman See. John, bishop of Antioch, assembled a synod in opposition to this, which passed censure upon Cyril and those with him, who in their turn pronounced the same upon John and his adherents. By the interposition of the Emperor this breach was subsequently bound up, and the decrees of this council received at Antioch as elsewhere. Besides the condemnation of Nestorius, the synod passed two decrees, one concerning the faith, and the other concerning usurped ecclesiastical jurisdiction, by both of which the modern Church of Rome stands openly convicted of schism. (Socrates, Eccles. Hist. vii. 34; Evagrius, i. 3; Labbé and Cossart, iii. 1.)

Ephesus, A.D. 449.

The style of a general council was assumed by the synod of 128 bishops, who at the command of the Emperor Theodosius assembled at Ephesus in the year 449: the style of a general council was allowed it by Gregory the Great (I), who is cited by Labbé and Cossart (iii. 1471): and as far as regards the members of which the synod was composed, there being the four Eastern patriarchs present in person,

and the Western represented by his legates, it has greater claim to be considered general than many of those which have been generally received. But its proceedings having been interrupted by the rude and tumultuous violence of the soldiery and others, the council was broken up, and nothing which it determined has ever been recognized by the Catholic Church. It was convened at the instigation of Dioscorus, patriarch of Alexandria, to obtain a reversal of the sentence of condemnation passed against the heretic Eutyches, at the council of Constantinople the preceding year, by Flavianus, the patriarch of that See, and thirty other bishops. The Emperor Theodosius was himself a favourer of Eutyches. Dioscorus interrupted the proceedings with a band of soldiers, and 300 armed monks; compelled the bishops to pass sentence of condemnation upon Flavianus and others, and committed them to prison. It may serve to show the barbarity of the age to mention, that, upon Flavianus remonstrating, Dioscorus fell foul of him, and so kicked and bruised him, that he died of the injuries which he then received. (Labbé and Cossart, iv. 4, 5.)

IV. CHALCEDON, A.D. 451.

The fourth Council to which the style and authority of a General Synod has been allowed by the whole Church, is that of 630 bishops convened by the Emperor Marcian, first at Nice, and thence

transferred to Chalcedon, in the year 451. It was assembled at the earnest entreaty of all the orthodox bishops, for the purpose of reversing the unlawful and heretical proceedings at Ephesus, and of obtaining the judgment of the whole Church upon the opinions which had been broached by the monk Eutyches. This individual had fallen into the exactly opposite error to that of Nestorius, which was condemned at the first council of Ephesus. For so far from allowing our Lord to have had two persons, he denied that he had two natures; maintaining that the human body which he received of the Virgin was not real flesh and blood, but merely the appearance of it, so that all his sufferings were in appearance also, and not real. (We find Ignatius in the second century contending against a similar error, as appears by his epistle to the Trallians.) The council condemned and deposed Dioscorus for his proceedings above-mentioned, reversed the acts of the second synod of Ephesus, and confirmed the Catholic faith in the reality of the two natures in the One Person of our Lord. They also passed thirty canons (M) relating to ecclesiastical jurisdiction and discipline in general. They confirmed also the decree of the first synod of Ephesus concerning the faith. (Labbé and Cossart, iv. 1—10.)

V. CONSTANTINOPLE II. A.D. 553.

The fifth synod, to which the style and authority

of a General Council has been allowed by the Catholic Church, is that of 165 bishops, assembled under the command of the Emperor Justinian the younger, in the year 553, at Constantinople; in which certain writings of Ibas, Bishop of Edessa, Theodore, Bishop of Mopsuestia, and of Theodoret, Bishop of Cyrus, (commonly known as "the three chapters,") which savoured of the Nestorian heresy, were condemned. There were no Western bishops present at it. Vigilius, Bishop of Rome, who was in Constantinople at the time, refused to be present, and sent to the emperor a decree contrary to the course which the council was taking. The council, notwithstanding, persisted, and passed with anathema, resolutions contrary to his decrees. (Baron. *Annal. Eccles.* ad ann. 553.) Vigilius, refusing to subscribe to these resolutions, was sent into exile by the emperor, and at last consented to give his approbation. The Roman writers are hard put to it to vindicate the authority of the Bishop of Rome in this matter; and it is curious to see the different and inconsistent grounds of defence adopted by Baronius, Binius, De Marca, and which may be found in Labbé and Cossart, v. 601. 731. I confess it seems to me that they might have spared themselves the trouble, as far as Vigilius is concerned. When it is known that this wretched being procured the uncanonical deposition of his predecessor, Silverius, by bribery to the Roman general Belisarius; that he procured his own election to the Popedom, during the lifetime of his un-

canonically deposed predecessor, by violence; and secured himself in it by putting Silverius to death; impartial persons will agree in thinking that the See of Rome must be considered to have been at this time *vacant*. The account is given in the *Breviarium Literati Diaconi*, in Labbé and Cossart, v. 775.

VI. CONSTANTINOPLE III. A.D. 680.

The sixth synod to which the name and authority of a General Council has been ascribed by the Catholic Church, is that composed of 289 bishops, assembled under the command of the Emperor Constantine Pogonatus, in the year 680. They met to condemn a new heresy—a branch of the Eutychian; by which it was asserted that after the *union* of the *two natures* of Christ, there remained but *one will*; hence those who advocated this doctrine were called *Monotheletes*. In this council Honorius, the deceased Bishop of Rome, was condemned of heresy, and his books ordered to be burned (N).—Labbé and Cossart, vi. 587 et seq.

Constantinople, A.D. 692.

The two last councils having edited no canons, the Emperor Justinian, at the request of the bishops, ordered another General Council to be assembled at Constantinople, in the year 692; for the purpose of supplying the deficiencies of the former. The

assembly, as far as its constitution went, had more claim to the character of a General Council than many to which both the title and authority has been ascribed. It consisted of upwards of 200 bishops, among whom were representatives of the Bishop of Rome, the other great patriarchs being all present in person; and the decrees were signed by all, not omitting the emperor, whose name appears first on the list. The council assumed the style of "the Holy and Universal Synod." But its decrees were not received at Rome, because many of them were contrary to the Roman customs (o)." Thus another proof is afforded that the claim of a synod to the estimation of a General Council (p), depends entirely upon the general or universal reception of its decrees by the Catholic Church; and that *no council is to be accounted general or universal, whose decrees are not generally or universally received by the Catholic Church.* —Labbé and Cossart, vi. 1123—31—85, 1317.

NOTES

TO THE

TABLE OF COUNCILS.

NOTE (A), PAGE 7.

Prior to this there had been many councils, but none that claimed to be, or was considered a council of the whole Church. These different councils had, however, put forth canons which were collected and formed into a code, sometimes called apostolical, sometimes primitive or ante-Nicene. To some of the canons in this code reference is made in the council of Nice and those subsequent to it, as well as by individual writers. See Beveridge's *Codex Primitivæ Ecclesiæ Vindicatus*.

NOTE (B), PAGE 7.

The number of bishops is variously stated; by some 270, by others 318. The general opinion inclines to the latter number. (See Beveridge's Notes on the Council in the second volume of his Pandect.) The Emperor Constantine was present in person. The bishop of Rome, by reason of infirmity, was absent, but sent two presbyters to subscribe in his stead. The Roman writers do not hesitate to assert that these presbyters, together with Hosius, bishop of Cordova, presided in the council (Labbé and Cossart, ii. 3.); an assertion destitute of all

foundation, not one of the Greek historians making the slightest mention of it. The individual who opened the proceedings, is said by Sozomen, to have been Eusebius the historian; by Theodoret, to have been Eustathius, patriarch of Antioch; and others have ascribed it to Alexander, the patriarch of Alexandria. (See *varior. annott.* in Reading's edition, Cantab. 1720; Sozomen's Hist. p. 38.) Hosius had been employed on a mission to Alexandria, previously to the council, with a view to make peace between Arius and the patriarch, but he was sent on that mission not by the Pope, but by the Emperor, whose letter he conveyed, and who deeply loved and revered him. See Eusebius, Socrates, and Sozomen.

NOTE (c), PAGE 10.

There is a curious circumstance connected with these canons. When the bishop of Rome, Boniface, tried to usurp over the African churches, by hearing appeals from them, he pleaded these canons as his authority, asserting them to be Nicene. The African bishops, having made inquiries concerning them, returned for answer, that no such canons were passed at Nice, and peremptorily rejected his claim of hearing appeals, alleging that they *knew no canon of the Fathers* authorizing such a course. Now as the African churches had no less than thirty-six representatives at the council of Sardica, the fair inference from all this is, that these canons are spurious. At any rate they were held of no authority. But, even admitting them to be genuine, the utmost they amount to is this, that, in certain cases, Julius, the then bishop of Rome, might order a cause to be re-heard by a greater synod; and this power was given, not as of right, but for convenience, out of respect to the memory of St. Peter, with an *εἰ δοκεῖ*, if it seemed good to the council to permit it. The disputed canons are as follow:—

Canon III.—Osius episcopus dixit: Quod si aliquis episcoporum judicatus fuerit in aliqua causa, et putat se bonam causam habere ut iterum concilium renovetur; si vobis placet,

sancti Petri Apostoli memoriam honoremus, ut scribatur ab his qui causam examinarunt, Julio Romano episcopo; et si judicaverit renovandum esse judicium, renovetur, et det judices. Si autem probaverit talem causam esse, ut non refricentur ea quæ acta sunt; quæ decreverit, confirmata erunt. Si hoc omnibus placet? Synodus respondit, Placet.

Canon IV.—Gaudentius episcopus dixit: Addendum, si placet huic sententiæ, quam plenam sanctitate protulisti; ut cum aliquis episcopus depositus fuerit eorum episcoporum judicio qui in vicinis locis commorantur, et proclamaverit agendum sibi negotium in urbe Roma; alter episcopus in ejus cathedra, post appellationem ejus qui videtur esse depositus, omnino non ordinetur; nisi causa fuerit in judicio episcopi Romani determinata.

Canon VII (or V. according to some.)—Osius episcopus dixit: Placuit autem, ut si episcopus accusatus fuerit, et judicaverint congregati episcopi regionis ipsius, et de gradu suo eum dejecterint: si appellaverit qui dejectus est, et confugerit ad Episcopum Romanæ Ecclesiæ, et voluerit se audiri: si justum putaverit, ut renovetur judicium, vel discussionis examen, scribere his episcopis dignetur, qui in finitima et propinqua provincia sunt, ut ipsi diligenter omnia requirant, et juxta fidem veritatis definiant. Quod si is qui rogat causam suam iterum audiri deprecatione sua moverit episcopum Romanum, ut de latere suo presbyterum mittat: erit in potestate episcopi quid velit, et quid æstimet. Et si decreverit mittendos esse, qui præsentibus cum episcopis judicent, habentes ejus auctoritatem, a quo destinati sunt; erit in suo arbitrio, &c.

The texture of the canons (especially of the last) has the stamp of corruption: and when compared with the twelfth canon of Antioch, which was confirmed by the authority of the fourth general council, and upon the strength of which St. John Chrysostom was condemned, it will be seen that they give no more authority to the bishop of Rome, than the Emperor had been acknowledged to have six years before, namely, not of deciding causes in his own person, but of ordering them to be re-heard. The civil magistrate may more reasonably claim from the genuine canon

of Antioch the supremacy (if it deserve the name) which consists in being able to have a cause re-heard by the bishops, (which, by the way, is all that the articles of Clarendon (8th) all that the 24 Hen. VIII. c. 12, and all that the *Reformatio Legum Ecclesiasticarum* under Henry the Eighth and Edward the Sixth claimed for the king of England), than the bishop of Rome can cite these doubtful, or rather utterly spurious canons of Sardica, as a ground for his monstrous usurpations. The African canon at the synod of Milevi, A.D. 416, before the dispute with Boniface and Celestine above referred to, may serve still more clearly to show the utter invalidity of the alleged canons of Sardica. Canon 22. "Let no one who shall think fit to make appeals to parts beyond sea, be received into communion by any one in Africa." (See Johnson's *Vade Mecum*, ii. 163. Collier's *Eccles. Hist.* i. 30, &c. Beveridge's *Pandect.* ii. 199. Labbé and Cossart, ii. 1674. *Conc. Sardic. Can.* 3.)

NOTE (D), PAGE 10.

Athanasius in his Second Apology against the Arians, and in his Epistle, *Ad Solitariam Vitam agentes*, cited by Collier.

NOTE (E), PAGE 10.

Sulpitii Severi, *Hist. Sacr. lib.* ii. cited by Collier, *Eccles. Hist.* i. 37.

NOTE (F), PAGE 10.

Although this council was composed of no more than 150 bishops, though all these bishops were from the East, though neither the bishop of Rome nor any representative of his was present at the council, much less presided at it, (see the notes of Binius in Labbé and Cossart, ii. 968,) yet has it been acknowledged by the whole Church as a general council. Nothing can show more indisputably that the claim of a council to the cha-

racter and authority of an œcumenical one, is not to be determined by the number of bishops, nor of the countries they represent; nor by the authority of the president; but solely by the *ex post facto* testimony borne to it by the Church throughout the world, in the reception of its decrees. It is not irrelevant to the present purpose to observe that when in the following year the bishop of Rome desired to have a general council assembled at Rome, (*concilium generale Romæ celebrandum indixit*), and by letters transmitted through the Emperor, invited the oriental bishops to attend, they civilly declined the invitation, and instead of attending, re-assembled at Constantinople, and sent him a synodical letter, in which they give him information of what had been done by them in the preceding year. (See Labbé and Cossart, ii. 1013 and 960.) Thus a synod convened by the bishop of Rome, and intended by him to be general, fell to the ground and is made no account of; while one at which he had not even a representative, and of the acts of which he appears to have had no official information till a year after it had taken place, was acknowledged by him as general, and has ever been so esteemed throughout the whole Church. It is a pity, for the present claims of the bishop of Rome, that Damasus did not excommunicate the eastern bishops for their independence, instead of confirming the decree of their council.

NOTE (G), PAGE 10.

So Socrates mentions in his Ecclesiastical History, v. 8. After these things the Emperor, without any delay, convokes a council of the bishops of his own faith. Sozomen repeats the same account (vii. 7.), and Theodoret (v. 7.), nor do any of these make the slightest allusion to any interference of the bishop of Rome: and what is still more remarkable, in the synodical epistle of the council to Theodosius, they ascribe the whole merit of convoking the council to him, without the slightest allusion to the bishop of Rome. (Labbé and Cossart, ii. 974.) And yet the Roman writers do not scruple to say that it was assembled

"*auctoritate Damasi papæ and Theodosii senioris favore.*" (Labbé and Cossart, ii. 965.) Whereas the utmost that Damasus had to do with it was that he joined with the bishops at the synod of Aquileia, in requesting the Emperors Gratian, Valentinian, and Theodosius to put a check upon some heresies. Compare the letter of the Aquileian Synod, Labbé and Cossart, ii. 993, with the allusion to it by the bishops at Constantinople in their letter to Damasus and the other Western bishops, as given in Theodoret, v. 9.

NOTE (H), PAGE 11.

Strange as it may appear, the Roman writers who believe the bishops at this council to have been inspired by the Holy Ghost, in their exposition of the creed, and their condemnation of heresies, suppose that He had deserted them, when at the self-same time and place, these self-same men enacted certain canons, which accordingly were not received by the Church of Rome. This is, indeed, to play fast and loose with inspiration. At the same time, to do them justice, they honestly admit that the chief cause of the rejection was the honour which in one of these canons was given to the bishop of Constantinople. (Labbé and Cossart, ii. 918.) And yet in the fifth canon of the fourth Lateran, which they receive as general and inspired, this honour to the See of Constantinople, which they before held sufficient to invalidate all the canons of Constantinople, is acknowledged, received, and confirmed. Out of such contradictions and absurdities have the Romans to extricate themselves in their vain attempt to make the records of the Church square with the new and heretical position which they have advanced.

NOTE (I), PAGE 11.

The copy cited by Jeremy, patriarch of Constantinople, A.D. 1576, omits the word, "Lord and giver of life," in the article concerning the Holy Ghost. Likewise the words, "God of God,"

in the article concerning the Son, are not to be found in many copies. "Light of Light" is also wanting in some. Routh, Script. Eccles. Opusc. ii. 454.

NOTE (K), PAGE 11.

So Socrates expressly asserts (Hist. vii. 34); and Evagrius (Hist. i. 3). The Roman writers, however, state it to have been by the authority of the bishop of Rome (Labbé and Cossart, iii. 1241). There is nothing in his letter to the synod (ibid. iii. 614), to warrant the assertion.

NOTE (L), PAGE 12.

Gregory (Lib. vi. Ep. 31. Ind. 15).

NOTE (M), PAGE 14.

These canons were passed on the twelfth day of the council; the first twenty-seven in the presence and with the approbation of the Roman legates, the three last by the other bishops, after the Roman legates had left the assembly. On the following day the Roman legates remonstrated against this proceeding, and appealed to the Judges whom the Emperor had appointed as moderators of the synod, alleging that fraud and force had been used in obtaining subscriptions to them. This was denied by the bishops who had subscribed them, and in the full synod these canons were confirmed, under remonstrance from the two Roman legates. For the reason of the objection of the Roman legates, and the force of it, see the note on the canon itself. Labbé and Cossart, iv. 791—819.

NOTE (N), PAGE 16.

The express ratification of this sentence, which was required of the Roman Pontiffs on their appointment, as appears from the

Liber Diurnus, published by Garner the Jesuit, is worthy of notice. It is as follows, speaking of the Fathers in the sixth council, "Autores vero novi hæretici dogmatis Sergium, Pyrrhum, Paulum, et Petrum, Constantinopolitanos, *una cum Honorio*, qui pravis eorum assertionibus fomentum impendit; pariterque et Theodorum cum omnibus hæreticis scriptis atque sequacibus *nexu perpetua anathematis devinxerunt*. . . . Propterea quosquos vel quæque sancta *sex* universalis Concilia abjecerunt, simili etiam *nos condemnatione percellimus anathematis*." Reprinted from Garner's edition, Paris, 1680; by Routh, Script. Eccles. Opusc. ii. 501—509.

NOTE (O), PAGE 17.

Thus the second canon confirms the canon of Cyprian, directing the rebaptization of heretics; it also receives the eighty-five canons of the ante-Nicene code, called "of the apostles;" whereas Rome, for reasons better known to herself, only receives fifty of them: this canon also, while ratifying the Oriental synods, omits to mention the Western (except Carthage). The 13th is against the Roman custom which forbade presbyters and deacons, to retain their wives. The 36th sets the See of Constantinople *on a par* with that of Rome. The 55th condemns, on pain of deposition and suspension from communion, the Roman custom of fasting on Saturday.

NOTE (P), PAGE 17.

This Council, by reason of its being assembled to make good the omission of the fifth and sixth, is called by some *the Quin-Sextine*: by others the *Trullan*, from Trullo, the name given to the building in which it assembled. By some it is called the Sixth General Council; considered as a *continuation* of the Sixth.

I. COUNCIL OF NICE,

A.D. 315.

CANON IV.—(*Against the Usurpation of the Bishop of Rome.*)

It is most fitting that a bishop be appointed by all the bishops in the province. But if this be difficult, by reason of any urgent necessity, or through the length of the way, three must by all means meet together, and when those who are absent have agreed in their votes, and signified the same by letters, then let the ordination take place. But in every province the ratification of what is done, must be allowed to the metropolitan.

Κάνων δ'.

Ἐπίσκοπον προσήκει μάλιστα μὲν ὑπὸ πάντων τῶν ἐν τῇ ἐπαρχίᾳ καθίστασθαι. εἰ δὲ δυσχερὲς εἴη τὸ τοιοῦτο, ἢ διὰ κατεπείγουσαν ἀνάγκην, ἢ διὰ μῆκος ὁδοῦ· ἐξ ἅπαντος τρεῖς ἐπὶ τὸ αὐτὸ συναγομένους, συμψήφων γινομένων καὶ τῶν ἀπόντων καὶ συντιθεμένων διὰ γραμμάτων, τότε τὴν χειροτονίαν ποιεῖσθαι. τὸ δὲ κύριος τῶν γινομένων δίδοσθαι καθ' ἑκάστην ἐπαρχίαν τῇ μητροπολίτῃ.—Conc. ii. 29.

CANON VI.—(*Against the Usurpation of the Bishop of Rome.*)

Let the ancient customs prevail, which are in Egypt, Libya, and Pentapolis; that the Bishop of Alexandria have authority over all, since this is customary also to the Bishop of Rome. In like manner also as regards Antioch, and in all the other provinces, let the churches preserve their dignity. This is altogether certain, that if any one become a bishop without the consent of the Metropolitan, the great synod has determined that he ought not to be a bishop.

Κάνων ε'.

Τὰ ἀρχαῖα ἔθη κρατεῖτω, τὰ ἐν Αἰγύπτῳ καὶ Λιβύῃ καὶ Πενταπόλει, ὥστε τὸν Ἀλεξανδρείας ἐπίσκοπον πάντων ἔχειν τὴν ἐξουσίαν, ἐπειδὴ καὶ τῷ ἐν Ρώμῃ ἐπισκόπῳ τοῦτο σύνηθές ἐστιν. Ὅμοίως δὲ καὶ κατὰ τὴν Ἀντιόχειαν, καὶ ἐν ταῖς ἄλλαις ἐπαρχίαις τὰ πρεσβεῖα σώζεσθαι ταῖς ἐκκλησίαις. Καθόλου δὲ πρόδηλον ἐκείνο, ὅτι εἴ τις χωρὶς γνώμης τοῦ μητροπολίτου γένοιτο ἐπίσκοπος, τὸν τοιοῦτον ἡ σύνοδος ἡ μεγάλη ὥρισε μὴ δεῖν εἶναι ἐπίσκοπον, κ. τ. λ.—Conc. ii. 32.

FROM GELASIUS'S HISTORY OF THE NICENE COUNCIL,
Book ii. Chap. 32.

(Against the constrained Celibacy of the Clergy.)

They wrote a decree therefore concerning its not being right that those of the priesthood, whether bishops or presbyters, or deacons, or subdeacons, or any one of the priestly list, should sleep with the wives which they had married while they were laymen. These things being thus fashioned, the divine Paphnutius, standing in the midst of the crowd of bishops, cried with a loud voice, and said, "Do not make the yoke of the priesthood grievous; for it says, 'marriage is honourable in all, and the bed undefiled.' Take heed, lest by

"Ἐγραφον οὖν περὶ τοῦ μὴ δεῖν τοὺς ἱερωμένους, εἴτε ἐπίσκοποι, εἴτε πρεσβύτεροι, εἴτε διάκονοι, εἴτε ὑποδιάκονοι, εἴτε τὶς τοῦ ἱεραικοῦ καταλόγου, συγκαθεύδειν ταῖς γαμεταῖς, ὥς ἔτι λαϊκοὶ ὄντες ἡγάγοντο. τούτων οὕτω διατυπουμένων, ἀναστὰς ἐν μέσῳ τοῦ ὄχλου τῶν ἐπισκόπων ὁ θεῖος Παφνούτιος, μεγάλην τῇ φωνῇ ἐβόησε, λέγων· μὴ βαρύνετε τὸν ζυγὸν τῶν ἱερωμένων· τίμιος γάρ, φησὶν, ὁ γάμος ἐν πᾶσι, καὶ ἡ κοίτη ἀμίαντος. μὴ τῇ ὑπερβολῇ τῆς ἀκριβείας τὴν

an excess of severity ye rather injure the church; for it says, all men cannot endure the denial of all the affections. No one, I think, will be preserved in chastity, when men are deprived of their own wives. But I consider a man's intercourse with his lawful wife to be excellent chastity; and that she cannot be separated whom God has joined, and whom the man, when a reader, or singer, or layman, has once married. And these things the great Paphnutius spake, though he was himself unmarried, having been brought up in a monastery from his childhood. Wherefore the whole assembly of bishops being persuaded by the man's advice, ceased from that question, and left it to the judgment of all, who were so disposed, by mutual consent to abstain from their own wives.

ἐκκλησίαν μᾶλλον προσβλάψητε· οὐ γὰρ, φησὶ, πάντας δύνασθαι φέρειν τῆς ἀπαθείας τὴν ἄσκησιν. οὐδεὶς, ὥς οἶμαι, φυλαχθήσεται ἐν τῇ σωφροσύνῃ, τῆς ἐκάστου γαμετῆς τοῦ ἀνδρὸς στερουμένου. σωφροσύνην δὲ καλὴν καὶ τῆς νομίμου γαμετῆς ἐκάστου τὴν συνέλευσιν λέγω· μὴ μὴν ἀποζεύγνυσθαι ταύτην ἣν ὁ Θεὸς ἔζευξε, καὶ ἣν ἅπαξ ἀναγνώστης, ψάλτης, ἢ λαϊκὸς ὦν ἡγάγετο· καὶ ταῦτα ἔλεγεν ὁ μέγας Παφνούτιος ἄπειρος ὦν γάμου, διὰ τὸ νηπιόθεν ἐν ἀσκητηρίοις ἀνατρέφεσθαι αὐτόν. διὸ πεισθεὶς ὁ πᾶς τῶν ἐπισκόπων σύλλογος τῇ τοῦ ἀνδρὸς συμβουλίᾳ, ἀπεσίγησε περὶ τοῦ ζητήματος τούτου, τῇ γνώμῃ καταλήψαντες τῶν βουλομένων κατὰ συμφωνίαν ἀπέχεσθαι τῆς ἰδίας γαμετῆς.—Conc. ii. 246. 248.

II. COUNCIL OF CONSTANTINOPLE I. A.D. 381.

CANON II.—(*Against the Usurpations of the Bishop of Rome.*)

Let not the bishops go out of their diocese (patriarchate), to churches beyond their bounds, nor cause a confusion of Churches; but, according to the canons, let the Bishop of Alexandria order the affairs in Egypt only; and the bishops of the East the East only; saving the dignity to the Church of Antioch, expressed in the canons of Nice, &c.

Let not the bishops go out of the diocese for ordination, or any other ecclesiastical offices, unless they are summoned; but, observing the above-written canon concerning dioceses, it is clear, that the synod of each province will manage the affairs of the province according to the decrees of Nice.

Κάνων β'.

Τοὺς ὑπὲρ διοίκησιν ἐπισκόπους, ταῖς ὑπερορίοις ἐκκλησίαις μὴ ἐπιέναι, μηδὲ συγχέειν τὰς ἐκκλησίας· ἀλλὰ κατὰ τοὺς κανόνας, τὸν μὲν Ἀλεξανδρείας ἐπίσκοπον τὰ ἐν Αἰγύπτῳ μόνον οἰκονομεῖν, τοὺς δὲ τῆς ἀνατολῆς ἐπισκόπους τὴν ἀνατολὴν μόνην διοικεῖν. φυλαττομένων τῶν ἐν τοῖς κανόσι τοῖς κατὰ Νικαίαν πρεσβείων τῇ Ἀντιοχείῳ ἐκκλησίᾳ, κ. τ. λ.

Ἀκλήτους δὲ ἐπισκόπους ὑπὲρ διοίκησιν μὴ ἐπιβαίνειν ἐπὶ χειροτονίαις, ἢ τισιν ἄλλαις οἰκονομίαις ἐκκλησιαστικαῖς. φυλαττομένου δὲ τοῦ προγεγραμμένου περὶ τῶν διοικησέων κανόνος, ἔνδηλον ὡς τὰ καθ' ἑκάστην ἐπαρχίαν ἢ τῆς ἐπαρχίας σύνοδος διοικήσει, κατὰ τὰ ἐν Νικαίᾳ ὠρισμένα, κ. τ. λ.—Conc. ii. 947.

CANON III.—(*Against the claim of the Bishop of Rome, as Successor to St. Peter.*)

Let the Bishop of Constantinople have rank, next after the Bishop of Rome, for Constantinople is new Rome.

Κάνων γ'.

Τὸν μέντοι Κωνσταντινουπόλεως ἐπίσκοπον ἔχειν τὰ πρεσβεῖα τῆς τιμῆς μετὰ τὸν τῆς Ῥώμης ἐπίσκοπον, διὰ τὸ εἶναι αὐτὴν νέαν Ῥώμην.—Conc. ii. 947.

CANON VI.—(*Against the Intrusion of the Roman Bishops and Clergy into the English Dioceses.*)

. . . . By heretics we mean both those who have formerly been declared so by the church, and those who have since been anathematized by us ; and, in addition to these, those who, while they pretend to confess to sound faith, have separated themselves and made congregations contrary to our canonical bishops

Κάνων ε'.

—Αἵρετικούς δὲ λέγομεν, τοὺς τε πάλαι τῆς ἐκκλησίας ἀποκηρυχθέντας, καὶ τοὺς μετὰ ταῦτα ὑφ' ἡμῶν ἀναθεματισθέντας· πρὸς δὲ τούτοις καὶ τοὺς τὴν πίστιν μὲν τὴν ὑγιῇ προσποιουμένους ὁμολογεῖν, ἀποσχισθέντας δὲ καὶ ἀντισυνάγοντας τοῖς κανονικοῖς ἡμῶν ἐπισκόποις, κ. τ. λ.—Conc. ii. 950.

FROM THE SYNODICAL EPISTLE OF THE BISHOPS AT
CONSTANTINOPLE TO THE WESTERN BISHOPS
ASSEMBLED AT ROME.

(Against the Claim of the Church of Rome to be considered the Mother of all Churches.)

“We acknowledge the most venerable Cyril, most beloved of God, to be Bishop of the Church of Jerusalem, which is the mother of all churches.”

... τῆς δὲ γε μητρὸς ἀπασῶν τῶν ἐκκλησιῶν τῆς ἐν Ἱεροσολύμοις τὸν αἰδεσιμώτατον καὶ θεοφιλέστατον Κύριλλον ἐπίσκοπον εἶναι γνωρίζομεν.—Conc. ii. 966.

III. COUNCIL OF EPHESUS,

A.D. 438.

ACTION 6.—DECREE OF THE SYNOD CONCERNING
THE FAITH.*(Against the Creed of Pope Pius.)*

The Holy Synod determined that it should not be lawful for any one to set forth, write, or compose any other creed than that which was determined by the holy Fathers who assembled at Nice in the Holy Ghost; and that if any shall dare to compose any other creed, or adduce or present it to those who are willing to be converted to the knowledge of the truth, either from heathenism or Judaism, or any heresy whatsoever; such persons, if bishops, shall be deprived of their episcopal office, if clergy, of the clerical, &c.

ΠΡΑΞΙΣ ε'. "Όρος τῆς συνόδου περὶ τῆς πίστεως.

. . . . ὦρισεν ἡ ἁγία σύνοδος ἑτέραν πίστιν μηδενὶ ἐξεῖναι προσφέρειν, ἢ γοῦν συγγράφειν, ἢ συντιθέναι παρὰ τὴν ὀρισθεῖσαν παρὰ τῶν ἁγίων πατέρων τῶν ἐν τῇ Νικαέων συνεληθόντων σὺν ἁγίῳ πνεύματι· τοὺς δὲ τολμῶντας ἢ συντιθέναι πίστιν ἑτέραν ἢ γοῦν προκομίζειν, ἢ προσφέρειν τοῖς ἐθέλουσιν ἐπιστρέφειν εἰς ἐπίγνωσιν τῆς ἀληθείας, ἢ ἐξ ἑλληνισμοῦ, ἢ ἐξ ἰουδαϊσμοῦ, ἢ ἐξ αἰρέσεως οἵασις-δηποτοῦν· τούτοις, εἰ μὲν εἴεν ἐπίσκοποι ἢ κληρικοὶ, ἀλλοτρίους εἶναι τοὺς ἐπισκόπους τῆς ἐπισκοπῆς καὶ τοὺς κληρικοὺς τοῦ κλήρου, κ. τ. λ.—Conc. iii. 689.

ACTION 7.—DECREE OF THE SYNOD, COMMONLY
CALLED THE EIGHTH CANON.

(Against the Usurpations of the Bishop of Rome.)

Our fellow Bishop Rheginus, beloved of God, and the bishops of the province of Cyprus, who are with him, Zeno and Evagrius, beloved of God, have declared a transaction which innovates against the ecclesiastical rules and canons of the holy Fathers, and which touches the liberty of all. Wherefore, since common disorders require a more effectual remedy, as being productive of greater injury, and especially since there is no ancient custom alleged for the Bishop of Antioch ordaining in Cyprus, as

Πράγμα παρὰ τοὺς ἐκκλησιαστικοὺς θεσμοὺς, καὶ τοὺς κανόνας τῶν ἁγίων πατέρων καινοτομούμενον, καὶ τῆς πάντων ἐλευθερίας ἀπτόμενον, προσήγγειλεν ὁ θεοφιλέστατος συνεπίσκοπος Ῥηγῖνος, καὶ οἱ σὺν αὐτῷ θεοφιλέστατοι ἐπίσκοποι τῆς Κυπρίων ἐπαρχίας, Ζήνων καὶ Εὐάγριος. ὅθεν ἐπειδὴ τὰ κοινὰ πάθη μείζονος δεῖται τῆς θεραπείας, ὥς καὶ μείζονα τὴν βλάβην φέροντα, καὶ μάλιστα εἰ μὴδὲ ἔθος ἀρχαῖον παρηκολούθησεν, ὥστε τὸν Ἐπίσκοπον τῆς

these pious men, who have had access to the Holy Synod, have shown both by books and word of mouth, the prelates of the churches in Cyprus shall have the right, uninjured and inviolate, according to the canons of the sacred Fathers, and the ancient customs, themselves to confer orders upon the pious bishops; and the same shall be observed in all other dioceses (patriarchates) and provinces whatsoever: So that none of the bishops, beloved of God, take another province, which has not been formerly and from the beginning subject to him. But if any one has taken another, and by force has placed it under his control, he shall restore it; that the canons of the Fathers be not transgressed, nor the pride of worldly power be introduced under the cloak of the priesthood, nor we by degrees come to lose that liberty

Ἀντιοχείων πόλεως ἐν Κύπρῳ ποιεῖσθαι χειροτονίας, καθὰ διὰ τῶν λιβελλῶν καὶ τῶν οἰκείων φωνῶν ἐδίδαξαν οἱ εὐλαβέστατοι ἄνδρες, οἱ τὴν πρόσδοτον τῇ ἁγίᾳ συνόδῳ ποιησάμενοι, ἔξουσι τὸ ἀνεπηρέαστον καὶ ἀβίαστον οἱ τῶν ἁγίων ἐκκλησιῶν τῶν κατὰ τὴν Κύπρον προεστῶτες, κατὰ τοὺς κανόνας τῶν ὁσίων πατέρων καὶ τὴν ἀρχαίαν συνήθειαν, δι' ἑαυτῶν τὰς χειροτονίας τῶν εὐλαβεστάτων ἐπισκόπων ποιούμενοι. τὸ δὲ αὐτὸ καὶ ἐπὶ τῶν ἄλλων διοικήσεων καὶ τῶν ἀπανταχοῦ ἐπαρχιῶν παραφυλαχθήσεται· ὥστε μηδένα τῶν θεοφιλεστάτων ἐπισκόπων ἐπαρχίαν ἑτέραν, οὐκ οὔσαν ἄνωθεν καὶ ἐξ ἀρχῆς ὑπὸ τὴν αὐτοῦ, ἡγουν τῶν πρὸ αὐτοῦ, χεῖρα, καταλαμβάνειν· ἀλλ' εἰ καὶ τις κατέλαβε, καὶ ὑφ' ἑαυτῷ πεποιήται βιασάμενος, τοῦτον ἀποδιδόναι, ἵνα μὴ τῶν πατέρων οἱ κανόνες παραβαίνωνται, μηδὲ ἐν ἱερουργίας προσχήματι ἑξουσίας τύφος κοσμικῆς παρεισδύηται, μηδὲ λάθωμεν τὴν ἐλευθερίαν κατὰ μικρὸν ἀπολέσαντες, ἣν ἡμῖν

wherewith our Lord Jesus Christ, the deliverer of all men, has endowed us by His own blood. It seemed good, therefore, to the holy and general synod, that the proper rights of each province, which have before time from the beginning, by ancient custom, belonged to it, be preserved to it pure and inviolate.

ἔδωρήσατο τῷ ἰδίῳ αἵματι ὁ κύριος ἡμῶν Ἰησοῦς Χριστός, ὁ πάντων ἀνθρώπων ἐλευθερωτής. Ἔδοξε τοίνυν τῇ ἁγίᾳ καὶ οἰκουμενικῇ συνόδῳ, σώζεσθαι ἐκάστη ἐπαρχία καθαρὰ καὶ ἀβίαστα τὰ αὐτῇ προσόντα δίκαια ἐξ ἀρχῆς ἄνωθεν, κατὰ τὸ πάλαι κρατήσαν ἔθος, κ. τ. λ.—Conc. iii. 802.

IV. COUNCIL OF CHALCEDON,

A.D. 451.

ACTION 5.—DECREE CONCERNING THE FAITH.

(Against the Creed of Pope Pius.)

This is a repetition of the decree of the first Council of Ephesus, given above, page 33.

ACTION 15.

CANON I.—We have thought it right that those canons should be observed which have been set forth by the holy *Fathers*, in every synod, up to this time.

Κανὼν α'.

Τοὺς παρὰ τῶν ἁγίων πατέρων καθ' ἑκάστην σύνοδον ἄχρι τοῦ νῦν ἐκτεθέντας κανόνας κρατεῖν ἐδικαιώσαμεν.—Conc. iv. 755.

Ancyra.

The canons of this council contain nothing relating to the object of this work.

Neocæsarea.

CANON I.—*(Against the Marriage of Clergy after they are in orders.)*

If a presbyter marry, let him be degraded. But if he commit fornication or adultery, let him be thrust out altogether, and brought to repentance.

Κανὼν α'.

Πρεσβύτερος ἐὰν γήμη τῆς τάξεως αὐτὸν μετατίθεσθαι· ἐὰν δὲ πορνείῃ ἢ μοιχεύσῃ, ἐξωθεῖσθαι αὐτὸν τέλεον, καὶ ἄγεσθαι αὐτὸν εἰς μετάνοιαν.—Conc. i. 1479.

*Gangra.*CANON IV.—(*Against the Decrees of the Second Council of Lateran.*)

If any one shall contend against a married presbyter, that it is not fitting to communicate in the oblation when he celebrates the holy offices, let him be accursed.

Κανὼν δ'.

Εἴ τις διακρίνοιτο παρὰ πρεσβυτέρου γεγαμηκότος, ὥς μὴ χοῖναι λειτουργήσαντος αὐτοῦ προσφορᾶς μεταλαμβάνειν, ἀνάθεμα ἔστω.—Conc. ii. 419.

*Antioch.*CANON XII.—(*Against Appeals to Rome.*)

If any presbyter or deacon, being deposed by his own bishop, or a bishop being deposed by the synod, shall dare to trouble the emperor's ears, it is right that he be referred to a greater synod of bishops, and set forth before more bishops that which he thinks appertains to justice, and await their examination and judgment. But if, despising these, he trouble the emperor, let him be judged unworthy of pardon, nor let him have room for defence nor hope for future restitution.

Κανὼν ιβ'.

Εἴ τις ὑπὸ τοῦ ἰδίου ἐπισκόπου καθαιρεθεὶς πρεσβύτερος, ἢ διάκονος, ἢ καὶ Ἐπίσκοπος ὑπὸ συνόδου, ἐνοχλήσαι τολμήσειε τὰς βασιλέως ἀκοὰς, δέον ἐπὶ μείζονα ἐπισκόπων σύνοδον τρέπεσθαι, καὶ ἃ νομίζει δίκαια ἔχειν, προσαναφέρειν πλείοσιν ἐπισκόποις, καὶ τὴν αὐτῶν ἐξέτασιν τε καὶ ἐπίκρισιν ἐκδέχεσθαι· εἰ δὲ τούτων ὀλιγορήσας, ἐνοχλήσειεν τῷ βασιλεῖ, καὶ τοῦτον μηδεμιᾶς συγγνώμης ἀξιοῦσθαι, μηδὲ χώραν ἀπολογίας ἔχειν, μηδὲ ἐλπίδα ἀποκαταστάσεως προσδοκᾶν.—Conc. ii. 568.

CANON XXII.—(*Against the Intrusion of the Roman Bishops into the British dioceses.*)

Let not a bishop go into another city or district not pertaining to him, to ordain any one, or to appoint any presbyters or deacons to places subject to another bishop, unless with the consent of the proper bishop of the district. If any one dare to do otherwise, let the ordination be invalid, and himself be punished by the synod.

Κανὼν κβ'.

Ἐπίσκοπον μὴ ἐπιβαίνειν ἀλλοτρίᾳ πόλει τῇ μὴ ὑποκειμένῃ αὐτῷ, μηδὲ χώρα τῇ αὐτῷ μὴ διαφερούσῃ ἐπὶ χειροτονία τινός, μηδὲ καθιστᾶν πρεσβυτέρους ἢ διακόνους, εἰς τόπους ἑτέρῳ ἐπισκόπῳ ὑποκειμένους, εἰ μὴ ἄρα μετὰ γνώμης τοῦ οἰκείου τῆς χώρας ἐπισκόπου. εἰ δὲ τολμήσειέν τις τοιοῦτο ἄκυρον εἶναι τὴν χειροθεσίαν, καὶ αὐτὸν ἐπιτιμίας ὑπὸ τῆς συνόδου τυγχάνειν.—Conc. ii. 572.

*Laodicæa.*CANON XXXV.—(*Against the Invocation of Angels.*)

It does not behove Christians to leave the Church of God, and go and invoke angels, and make assemblies: which things are forbidden. If, therefore, any one be detected idling in their secret idolatry, let him be accursed, because he has forsaken our Lord Jesus Christ, the Son of God, and gone to idolatry.

Κανὼν λε'.

"Οτι οὐ δεῖ Χριστιανοὺς ἐγκαταλείπειν τὴν ἐκκλησίαν τοῦ Θεοῦ, καὶ ἀπιέναι, καὶ ἀγγέλους ὀνομάζειν, καὶ συνάξεις ποιεῖν ἅπερ ἀπηγόρευται. Εἴ τις οὖν εὐρεθῇ ταύτῃ τῇ κεκρυμμένῃ εἰδωλολατρεία σχολάζων, ἔστω ἀνάθεμα, ὅτι ἐγκατέλιπε τὸν κύριον ἡμῶν Ἰησοῦν Χριστὸν, τὸν υἱὸν τοῦ Θεοῦ, καὶ εἰδωλολατρεία προσῆλθεν.—
Conc. i. 1504.

CANON XLIX.—(*Against Transubstantiation.*)

That it is not right to offer *bread in Lent*, except only on the Sabbath, and Lord's Day.

Κανὼν μθ'.

"Οτι οὐ δεῖ τῇ τεσσαρακοστῇ ἄρτον προσφέρειν, εἰ μὴ ἐν σαββάτῳ καὶ κυριακῇ μόνον.—Conc. i. 1505.

CANON LIX.

That it is not right that private psalms, or uncanonical books should be recited in the church, but only the canonical books of the New and Old Testament.

Κανὼν ιθ'.

"Ὅτι οὐ δεῖ ιδιωτικούς ψαλμούς λέγεσθαι ἐν τῇ ἐκκλησίᾳ οὐδὲ ἀκανόνιστα βιβλία, ἀλλὰ μόνα τὰ κανονικὰ τῆς καινῆς καὶ παλαιᾶς διαθήκης.—Conc. i. 5007.

CANON LX.—(*Against the Roman Canon of Scripture.*)

These are the books which ought to be read from the Old Testament; 1, Genesis; 2, Exodus from Egypt; 3, Leviticus; 4, Numbers; 5, Deuteronomy; 6, Joshua; 7, Judges and Ruth; 8, Esther; 9, Kings, first and second; 10, Kings, third and fourth; 11, Chronicles, first and second; 12, Ezra, first and second*; 13, the Book of Psalms, 150; 14, Proverbs of Solomon; 15, Ecclesiastes; 16, Song of Solomon; 17, Job; 18, Twelve Prophets; 19, Isaiah; 20, Jeremiah, [*and Baruch, Lamentations, and Epistles*;] 21, Ezekiel; 22, Daniel.

Κανὼν ξ'.

"Ὅσα δεῖ βιβλία ἀναγινώσκεσθαι τῆς παλαιᾶς διαθήκης. α'. Γένεσις κόσμου. β'. Ἐξοδος ἐξ Αἰγύπτου. γ'. Λευιτικόν. δ'. Ἀριθμοί. ε'. Δευτερονόμιον. ς'. Ἰησοῦς Ναυῆ. ζ'. Κριταί. Ρούθ. η'. Ἑσθήρ. θ'. Βασιλειῶν, α', β'. ι'. Βασιλειῶν, γ', δ'. ια'. Παραλειπόμενα, α', β'. ιβ'. Ἑσδρας, α', β'. ιγ'. βίβλος Ψαλμῶν, ρν'. ιδ'. Παροιμίαι Σολομῶντος. ιε'. Ἐκκλησιαστής. ις'. Ἄσμα ἁσμάτων. ιζ'. Ἰώβ. ιη'. Δώδεκα προφηταί. ιθ'. Ἡσαΐας. κ'. Ἰερεμίας καὶ Βαροῦχ, Θρηνοὶ καὶ ἐπιστολαί. κα'. Ἰεζεκιήλ. κβ'. Δανιήλ.—Conc. i. 5007.

* i. e. Ezra and Nehemiah.

CHALCEDON *resumed.*CANON IX.—(*Against the Roman Supremacy.*)

If one clergyman have a matter against another, let him not leave his own bishop and go to the secular courts; but first let him lay open the cause before his own bishop; or else, with the consent of the same bishop, before those who shall be chosen by both parties. But, if any one shall do contrary to this, let him be subjected to canonical censure. If any clergyman have a matter against his own bishop, or against another, let it be judged by the synod of the province. But if a bishop or clergyman have a dispute with the Metropolitan of the province, let him have access either to the Exarch of the Diocese, or to the throne of the Imperial Constantinople, and let it be there judged.

Κανὼν θ'.

Εἴ τις κληρικὸς πρὸς κληρικὸν πρᾶγμα ἔχει, μὴ καταλιμπανέτω τὸν οἰκεῖον ἐπίσκοπον, καὶ ἐπὶ κοσμικὰ δικαστήρια κατατρεχέτω· ἀλλὰ πρότερον τὴν ὑπόθεσιν γυμναζέτω παρὰ τῷ ἰδίῳ ἐπισκόπῳ, ἢ γοῦν γνῶμῃ αὐτοῦ τοῦ ἐπισκόπου, παρ' οἷς ἂν τὰ ἀμφοτέρω μέρη βούλεται, τὰ τῆς δίκης συγκροτεῖσθω. Εἰ δέ τις παρὰ ταῦτα ποιήσῃ, κανονικοῖς ὑποκείσθω ἐπιτιμίαις. Εἰ δὲ καὶ κληρικὸς ἔχει πρᾶγμα πρὸς τὸν ἴδιον ἐπίσκοπον, ἢ πρὸς ἕτερον, παρὰ τῇ συνόδῳ τῆς ἐπαρχίας δικαζέσθω. Εἰ δὲ πρὸς τὸν τῆς αὐτῆς ἐπαρχίας μητροπολίτην ἐπίσκοπος ἢ κληρικὸς ἀμφισβητοίῃ, καταλαμβανέτω ἢ τὸν ἑξάρχον τῆς διοικήσεως, ἢ τὸν τῆς βασιλευούσης Κωνσταντινουπόλεως θρόνον, καὶ ἐπ' αὐτῷ δικαζέσθω.—*Conc. iv. 759.*

CANON XXVIII.—(*Against the Roman Grounds for Ecclesiastical Precedency.*)

We, every where following the decrees of the holy Fathers, and acknowledging the canon which has been just read of the 150 bishops most dear to God, do also ourselves decree and vote the same things concerning the precedency of the most Holy Church of Constantinople, New Rome; for the Fathers, with reason, gave precedency to the throne of Old Rome, because it was the imperial city: and the 150 bishops beloved of God, moved by the same consideration, awarded equal precedency to the most holy throne of New Rome, reasonably judging that a

Πανταχοῦ τοῖς τῶν ἁγίων πατέρων ὄροις ἐπόμενοι, καὶ τὸν ἀρτίως ἀναγνωσθέντα κανόνα τῶν ρν'. θεοφιλεστάτων ἐπισκόπων γνωρίζοντες, τὰ αὐτὰ καὶ ἡμεῖς ὀρίζομεν καὶ ψηφίζόμεθα περὶ τῶν πρεσβείων τῆς ἀγιοτάτης ἐκκλησίας Κωνσταντινουπόλεως, νέας 'Ρώμης· καὶ γὰρ τῷ θρόνῳ τῆς πρεσβυτέρας 'Ρώμης, διὰ τὸ βασιλεύειν τὴν πόλιν ἐκείνην, οἱ πατέρες εἰκότως ἀποδεδώκασι τὰ πρεσβεῖα. καὶ τῷ αὐτῷ σκόπῳ κινούμενοι οἱ ρν'. θεοφιλέστατοι ἐπίσκοποι, τὰ ἴσα πρεσβεῖα ἀπένειμαν τῷ τῆς νέας 'Ρώμης ἀγιοτάτῳ θρόνῳ, εὐλόγως κρίναντες,

city which is honoured with the government and senate, should enjoy equal rank with the ancient Queen Rome; and, like her, be magnified in ecclesiastical matters, having the second place after her: but so that the Metropolitans alone of the Pontic, Asiatic, and Thracian dioceses, and also the bishops among the barbarians in the said dioceses, should be ordained by the aforesaid most holy throne of the Holy Church of Constantinople; to wit, that each Metropolitan of the said dioceses, with the bishops of the province, should ordain the bishops of the province, as it is stated in the divine canons; but that the Metropolitans of the said dioceses, as has been said, be ordained by the Archbishop of Constantinople, where there has been an agreement in the election, according to custom, and a report been made to him.

τὴν βασιλεία καὶ συγκλήτῳ τιμηθεῖσαν πόλιν καὶ τῶν ἴσων ἀπολαύουσαν πρεσβείων τῇ πρεσβυτέρῃ βασιλίδι Ῥώμῃ, καὶ ἐν τοῖς ἐκκλησιαστικοῖς, ὡς ἐκείνην, μεγαλύνεσθαι πράγμασι, δευτέραν μετ' ἐκείνην ὑπάρχουσαν. καὶ ὥστε τοὺς τῆς Ποντικῆς, καὶ τῆς Ἀσιανῆς, καὶ τῆς Θρακικῆς διοικήσεως μητροπολίτας μόνους, ἔτι δὲ καὶ τοὺς ἐν τοῖς βαρβαρικοῖς ἐπισκόπους τῶν προειρημένων διοικήσεων χειροτονεῖσθαι ἀπὸ τοῦ προειρημένου ἁγιωτάτου θρόνου τῆς κατὰ Κωνσταντινουπόλιν ἁγιωτάτης ἐκκλησίας. δηλαδὴ ἐκάστου μητροπολίτου τῶν προειρημένων διοικήσεων, μετὰ τῶν τῆς ἐπαρχίας ἐπισκόπων, χειροτονοῦντος τοὺς τῆς ἐπαρχίας ἐπισκόπους, καθὼς τοῖς θείοις κανόσι διηγόρεται· χειροτονεῖσθαι δὲ, καθὼς εἴρηται τοὺς μητροπολίτας τῶν προειρημένων διοικήσεων παρὰ τοῦ Κωνσταντινοπόλεως ἀρχιεπισκόπου, ψηφισμάτων συμφώνων, κατὰ τὸ ἔθος, γενομένων, καὶ ἐπ' αὐτὸν ἀναφερομένων.—Conc. iv. 770.

V. COUNCIL OF CONSTANTINOPLE, II.

A.D. 553.

Contains nothing relating to the present purpose.

VI. COUNCIL OF CONSTANTINOPLE, III.

A.D. 680.

FROM THE 13th ACTION.—(*Against Papal Infallibility.*)

. In addition to these we acknowledge also Honorius, who was formerly Pope of Old Rome, to be among those cast out of the Holy Church of God, and anathematized, because we find, from his letters to Sergius, that he altogether followed his opinions and confirmed his impious dogmas.

. Πρὸς τούτοις δὲ συνεκβληθῆναι ἐκ τῆς ἁγίας τοῦ Θεοῦ ἐκκλησίας καὶ συναναθεματισθῆναι συνείδομεν καὶ Ὀνώριον τὸν γενόμενον πάπαν τῆς πρεσβυτέρας Ῥώμης, διὰ τὸ εὐρηκέναι ἡμᾶς διὰ τῶν γενομένων παρ' αὐτοῦ γραμμάτων πρὸς Σέργιον κατὰ πάντα τῇ ἐκείνου γνώμῃ ἐξακολουθήσαντα, καὶ τὰ αὐτοῦ ἀσεβῆ κυρώσαντα δόγματα.—Conc. vi. 943.

FROM THE 14th ACTION. — (*A Pope's Writings ordered to be burnt.*)

The Holy Synod said, let the devout deacon George, the keeper of the records of this great and holy church, bring here before us the books which he mentioned, and other papers relating to the present doctrinal disturbance, that, when we have examined them, if we find them contrary to orthodoxy, we may order them to be destroyed in a fitting manner. And let the same George deliver the Latin Epistle of Honorius, formerly Pope of Rome, which he said he had just found and has in his possession, together with the interpretation of it; to be read, in order that we may have knowledge of these things. And this Latin Epistle of Honorius was produced

Ἡ ἁγία σύνοδος εἶπεν· οὕσπερ ἔφησε Γεώργιος ὁ θεοσεβέστατος διάκονος καὶ χαρτοφύλαξ τῆς ἐνταῦθα ἀγιωτάτης μεγάλης ἐκκλησίας λιβέλλους, καὶ ἕτερα χαρτία εἰς τὴν παροῦσαν δογματικὴν φερόμενα κίνησιν, εἰς μέσον ἀγαγέτω, πρὸς τὸ ταῦτα διασκεπτομένους ἡμᾶς, εἰ ἐναντία τῆς ὀρθοδοξίας εὗρωμεν, τῷ ἁρμοδίῳ ὑποβληθῆναι ἀφανισμῷ ἐπιτρέψαι. ἦν δὲ ἐπὶ τοῦ παρόντος εὐρηκῶς εἶπε μετὰ χειρὸς ἔχειν ὁ αὐτὸς θεοσεβέστατος χαρτοφύλαξ Γεώργιος, Ῥωμαϊκὴν Ὀνωρίου γενομένου πάπα Ῥώμης ἐπιστολὴν μετὰ τῆς αὐτῆς ἐρμηνείας ἐπιδόντω πρὸς ἀνάγνωσιν, πρὸς τὸ τὴν. τούτων λαβεῖν ἡμᾶς εἶδῃσιν. καὶ προεκομίσθη ἡ τοιαύτη Ῥωμαϊκὴ Ὀνωρίου ἐπιστολή

The Holy Synod exclaimed, after having examined the books and papers and other compositions presented to us by George We find that they all relate to one and the same impiety; and we direct that they be immediately burned, as profane and hurtful to the souls of men. And they were burned.

Ἡ ἁγία σύνοδος εἶπε· τῶν προκομισθέντων ἡμῖν παρὰ Γεωργίου λιβέλλων τε καὶ χαρτῶν, καὶ ἐτέρων συνταγμάτων τὴν εἶδῃσιν λαβόντες ἔγνωμεν εἰς μίαν καὶ τὴν αὐτὴν ἀσέβειαν φέρεσθαι. καὶ συνείδομεν ταῦτα ὡς βέβηλα καὶ ψυχοφθόρα παραχρῆμα πρὸς τέλειον ἀφανισμόν πυρὶ παραδοθῆναι. καὶ ἐκαύθησαν.—Conc. vi. 967—971.

FROM THE 17th ACTION.—(*A Pope anathematized.*)

. . . . They all exclaimed . . . anathema to the heretic Honorius!

. . . . ἐξεβόησαν πάντες . . . Ὁνωρίω αἰρετικῷ ἀνάθεμα, κ. τ. λ.—Conc. vi. 1010.

NOTES TO THE CANONS.

NICE.

Canon 4, PAGE 26.

The necessity for the Bishop of Rome's confirmation of the appointment had not yet entered the imagination of the Bishops of the Catholic church.

Canon 6, PAGE 27.

There is nothing here to favour the claim of the Bishop of Rome to ecclesiastical jurisdiction in the British Islands, unless it can be shown that he exercised it prior to the Council of Nice. But it is admitted by learned members of the Roman Communion, that, at that time, his jurisdiction extended no further than the lower part of Italy, and the islands of Sicily, Corsica, and Sardinia. See Bingham's Ecclesiastical Antiquities, and the authorities there cited, book ix. chap. i. § 9, 10, 11, 12. And even if the exemption of the rest of Europe from his jurisdiction could not be proved, the freedom of the British churches is placed beyond all question, not only by the answers of the British bishops to St. Augustine, that they owed no submission to the Bishop of Rome: but by the conduct of St. Augustine and the other Anglo-Saxon bishops of Roman extraction, who, in a manner, excommunicated the British bishops, for their independence, and for the difference of their customs. At the Council of Chalcedon, (See Labbé and Cossart, iv. 811), an attempt was

made on the part of the representative of the Bishop of Rome to substitute a spurious edition of this canon, beginning thus,—“The Church of Rome always had the primacy,” &c. But the attempt was defeated at the time by a copy of the canon belonging to the Archdeacon of Constantinople; and none of the Greek codes countenanced it; so that it has been universally rejected. Even if the reading had been genuine, it would have implied no more than a primacy of rank, which was never denied to the See of the chief city of the Roman Empire.

In the very ancient manuscript collection of the canons belonging to Justel, this disputed canon stands thus, and plainly points out the extent of the Roman jurisdiction, and the equality of authority which all other Metropolitans at that time enjoyed with him.

De primatu Ecclesiæ Romanæ, vel aliarum civitatum Episcopis.

Antiqui moris est ut *urbis Romæ Episcopus habeat principatum, ut suburbicaria loca et omnem provinciam sua sollicitudine gubernet*; quæ verò apud Ægyptum sunt, Alexandriæ Episcopus omnium habeat sollicitudinem: similiter autem et circa Antiochum: *et in cæteris provinciis privilegia propria servantur Metropolitanis Ecclesiis*,” &c.—Bibl. Jur. Can. vet., Paris, 1661, vol. i. p. 284.

History, PAGE 29.

Compare the wise resolution of the Nicene bishops, with the 3rd and 21st canons of the first Lateran; and the 6th and 7th of the 2nd Lateran.

CONSTANTINOPLE.

Canon 2, PAGE 30.

It is difficult to conceive how any laws or canons could more precisely and peremptorily have provided beforehand against the usurpations which afterwards were practised by the Bishop of Rome. Let any one, after reading these decisions of the Catholic Church, turn to the Roman Council of Lateran, or to the Oath of

Obedience to Rome, required to be taken by all bishops and metropolitans, as given above; and then judge how openly and manifestly the Roman Church has departed from the Catholic rules.

Canon 3, PAGE 31.

Here we may see how little ground in antiquity and authority the Bishop of Rome can find for his claim to universal supremacy by Divine appointment, as the successor of Peter. It was to him, as Bishop of the seat of government, that the Fathers of the Catholic Church allowed, not authority, but rank. When Rome ceased to be the seat of the government of the world, even the honour allowed by the early church fell, as of *right*, to the ground. Still, if the Bishop of that See will content himself with asking, out of respect to antiquity, that the same precedence should be allowed to him, as was of old, there can be little doubt, that that request would be readily granted by the Bishops of the rest of Christendom.

Canon 6, PAGE 31.

By this canon the adherents to the Bishop of Rome in the British dioceses, "who have separated themselves" from the British churches "and made congregation contrary to our canonical bishops," would stand condemned, not of schism only but of heresy, even if they had kept the Catholic faith pure and inviolate. How much more then when they have corrupted that faith with their new and unauthorized additions!

Synodical Epistle, PAGE 32.

As Theodoret (Hist. v. c. 9), and Labbé and Cossart (ii. 960), insert this letter among the acts of the second General Council, and modern writers (Bishop Taylor and others) refer to it as such, I have thought it right to give it a place here. But in point of fact it is not, strictly speaking, the act of the same council: but of most of them, (*οἱ πλείστοι τούτων*, Theodoret. v. c. 8.) who re-

assembled at Constantinople the year following that in which the General Council was held.

But, be this as it may, it is a testimony of an important assembly of Christian bishops to the falsehood of an assertion, an assent to which is deemed necessary to salvation, and made a term of communion by the Church of Rome.

EPHESUS.

Action 6, PAGE 33.

It is clear from this, that in requiring assent to the Creed of Pope Pius (see Form for receiving a convert, above), as a term of communion, the Church of Rome is schismatically opposing itself to a decree of the Catholic Church.

Action 7, PAGE 35.

This is conclusive evidence against the Roman usurpations in Britain; seeing that, at the time this council was held, the churches here were, as they had ever been, wholly independent of the Roman jurisdiction; owning no superior under God but their own Metropolitan. All the power that the Bishop of Rome afterwards, by slow degrees, acquired here, was in direct violation of this decree of the Catholic Church. It is in continued schismatical violation of the Catholic rules that he continues to send Bishops into the British isles.

CHALCEDON.

Canon 1, PAGE 37.

By this canon the sanction and authority of a General Council is given to the twenty-five canons of Ancyra, A.D. 315; the fourteen canons of Neocæsarea, held about the same time; the twenty canons of Gangra, A.D. 340; the twenty-five canons of

Antioch, A.D. 341; and the fifty-nine canons of Laodicæa, A.D. 367: which, being added to the twenty canons of the Great Nicene Council, formed the beginning of that code, called by Justellus the Code of the Universal Church, to which the decrees of the General Councils of Constantinople, Ephesus, and Chalcedon, were afterwards added. This body of canon-law was confirmed by the civil authority of the Roman empire under the Emperor Justinian, who ordered that "the canons edited or *confirmed* by the four general councils, should have the force of law." This code is referred to by the Fathers in their councils, as appears in the 4th Action, where the 5th of Antioch is cited *verbatim* (Labbé and Cossart, iv. 527); and in the 11th Action, where the 16th and 17th canons of Antioch are cited at length (*ibid. ibid.* 691), as the 95th and 96th, which, if the number of canons of the councils above-named, be added together, they will be found to be.

Neocæsarea.

Canon 1, PAGE 37.

There is no doubt that the rule (article 32), and custom of the Church of England, which permits, not only Presbyters but Bishops also, to marry after they are ordained or consecrated, is a relaxation and departure from the general custom of the Primitive Church, and contrary to this canon. But as the Church of England has never made an assent to the sacred canons a term of communion, this argues no inconsistency in her, and as she is content to assert her own liberty, without censuring or excommunicating those churches which are content to waive it in this point, she is guilty of no schism, nor breach of charity. The simple question is, whether the power, for edification and not for destruction, which the Lord has given (2 Cor. x. 8.) to the apostles of the Church, to set in order the things that are wanting (Tit. i. 5.), does not warrant the spiritual rulers of any integral portion of the Church of Christ, provincial or national, in dispensing with a rule of discipline, which, though ancient and general;

1. Was not universally and from the beginning; for, in the

collection of canons made at different times and places prior to the conversion of Constantine, and known by the name apostolical, we have one to this effect,—“If any bishop, priest, or deacon, or any of the sacerdotal list, abstain from marriage and flesh, and wine, not for mortification but out of abhorrence, as having forgotten that all things are very good, and that God made man male and female; blasphemously reproaching God’s workmanship, let him amend, or else be deposed, and cast out of the Church; and so also a layman.”—(Ante-Nicene Code, 51.)

2, Which has no sanction from the Scriptures of the New Testament, where marriage is said to be honourable in all (Heb. xiii. 4.); but rather savours of heresies therein condemned (1 Tim. iv. 3.); 3, which is an abridgment of Christian liberty; 4, which is contrary to the former dispensation; 5, and which in practice has been found inexpedient, and injurious to the morals both of clergy and people. The Church of Rome, of all others, can least find fault with the exercise of liberty on this point; for she has expressly asserted the authority of the Church to dispense with the restrictions in marriage, which have been appointed even by God Himself, (Council of Trent, session 24, of Matrimony. Canon 3.) and has pronounced anathema upon all who shall gainsay that authority. Much more then, in all reason, may the Church of England, without blame, assert her authority to dispense with a human regulation, which is rather against than according to, the Word of God; and the hardship and inconvenience of enforcing which are undeniably very great. Observe, there is nothing in this canon tending to separate Presbyters or others from the wives which they had previously to being ordained. But of that more hereafter.

Gangra.

Canon 4, PAGE 38.

This canon is diametrically opposed to the 7th of the second Lateran, where it is decreed, “We command that no one hear the masses of those whom he may know to be married.” The Roman writers (Labbé and Cossart, ii. 430,) endeavour to evade the

force of this canon, by alleging that by a married Presbyter γεγαμηκώς, is meant not one who has a wife, but one who has ever had one. But, 1st, the violence done to the Greek by this has been clearly exposed by the learned Beveridge (Pand. ii. 184.), who cites St. Paul's advice "now to the married I command, let not the wife depart from her husband," &c., in which it is clear that the apostle is speaking of those *then* in a state of marriage, not who had been: the Greek here is the same as that in the canon γεγαμηκόσι. 2ndly. It is to be observed, that the Eustathians, against whom the Council of Gangra was assembled, objected not to a Presbyter who had had a wife, but to one continuing to have one, to whom he had been married when a layman, as is plain from the passage of Socrates's History, Πρεσβυτέρου γυναικα ἔχοντος, ἣν νόμφ λαϊκὸς ὢν ἡγάγετο, τὴν εὐλογίαν καὶ τὴν κοινωνίαν ὡς μῦθος ἐκκλίνειν ἐκέλευε, (ii. c. 43.) "He commanded them to avoid, as wickedness, the blessing and communion of a Presbyter retaining the wife whom he had lawfully married while a layman." It is clear, therefore, and beyond dispute, that this canon sanctions clergymen retaining their wives, and anathematizes those who gainsay it. It is clear that all who in the Church of Rome assent to the seventh canon of the second Lateran Council, are anathematized by this canon, which has been confirmed by the authority of a general council, which is acknowledged as such by the whole Catholic Church. In allowing clergymen to retain their wives, this canon did no more than had been done in the very earliest ages of the Church; for, we find in the Ante-Nicene Code, of which mention has been already made, the following (6th) canon,—“Let not a Bishop, Presbyter, or Deacon, put away his wife, under pretence of religion; if he do, let him be suspended from communion, and deposed if he persist:” and the conduct of the first Nicene Council upon this point we have already seen.

Antioch.

Canon 12, PAGE 38.

This canon is chiefly of value, because, when compared with the doubtful canons of Sardica, it proves that those canons, if

genuine, conferred no more power upon the Bishop of Rome than seems here to be admitted to be in the emperor, namely, that of directing a cause to be reheard by a larger council. This power which is here implied, is expressly asserted in the African Code, canon 104, which is the 19th of the Synod of Mileni, in Numidia, A.D. 416, and is as follows: "If any one shall ask of the emperor to have his cause heard by the public judges, he shall be deprived of his honour (bishopric); but if he ask of the emperor for the judgment of bishops, this shall be no hindrance to him."—(Labbé and Cossart, ii. 1542.) But, note, that by the 15th canon of Antioch, no appeal at all can be had if the provincial bishops are unanimous.

Canon 22, PAGE 39.

This is one of the numerous canons to be found in the ancient Codes, by which the ministrations of the foreign bishops, in communion with Rome, in the English dioceses, are proved to be schismatical and *invalid*.

Laodiceæ.

Canon 35, PAGE 40.

This plain testimony of the Fathers of the Primitive Church against the invocation and worshipping of angels, which is denounced as idolatry, is not to be set aside by all the ingenuity of the Roman writers. (See their attempts, Labbé and Cossart. i. 1526.) The subtle distinctions of Latria, Dulia, and the rest, had not entered the imagination of Theodoret when he cited this canon as condemning the worshipping of angels, *σύννοδος ἐν Λαοδικείᾳ τῆς Φρυγίας νόμῳ κεκώλυκε τὸ τοῖς ἀγγέλοις προσεύχεσθαι*. (Comm. Coloss. ii. 18.): nor into that of Origen, who expressly says, that men ought not to worship or adore the angels, for that *all* prayer and supplication, and intercession and thanksgiving, should be made to God alone (Contra Celsum v. § 4.), and that right reason forbids the invocation of them (ibid. ibid. § 5.).

Canon 49, PAGE 40.

I would simply ask whether, if the Roman doctrine of Transubstantiation and of the Mass had now obtained, any impartial person can suppose that the sacrifice of the holy eucharist, would have been spoken of as it is here.

Canon 60, PAGE 41.

As the Churches of Rome and England are agreed as to the books of the New Testament, there is no need to add the list furnished by this, which is the same as that acknowledged by both churches, except that, like most other lists of this date, it omits Revelations. The words "*and Baruch, Lamentations and Epistles,*" are printed in the text in Italics, because it is doubtful whether they ought to be retained. The copy of the canons used by Aristenus has them not (see Beveridge's *Pandect*, i. 481.); nor that used by Isidore Mercator (see Labbé and Cossart, i. 1521). It is to be observed, that many copies of these canons omit this list altogether. As that of Dionysius Exiguus (Labbé and Cossart, i. 1515.); of John of Antioch (*Bibl. Jur. Can. Paris*, 1661. ii. 600); and the Epitome of Symeon (*ibid.* 731.). It is only of weight to show that, in the opinion of the council (if it be admitted to be genuine), or, at any rate, in that of the interpolator, none of the books which the Romans have added to the Jewish canon of the Old Testament were admitted to be canonical; with the slight exception (if it be admitted to be an exception) of the Book of Baruch.

 CHALCEDON *resumed*.
Canon 9, PAGE 42.

This is a very remarkable canon, its genuineness is admitted by all; it was passed in the presence and with the approbation of the Roman legates; nor did the Bishop of Rome offer any objection to it, when it was reported to him. As by Exarch of a

Province is to be understood the *Metropolitan*, so by *Exarch* of the *Diocese*, by which term the ancients designated a patriarchate, is to be understood the *Patriarch*, and so (as Beveridge points out) Justinian understood the regulation which he re-ordained (Novel. 123. c. 22.), directing that the most blessed *Patriarch* should judge the cause brought by a Bishop or clergyman against a Metropolitan: so Alexius Aristenus interprets it; and the ancient Latin version in Justel's edition, and that of Dionysius Exiguus, appear to have understood it in the same way: *primam sedem, et primatem dioceseos* being the terms in which they express it. Balsamon and Zonaras in like manner understood it of the chief ecclesiastical officer in each patriarchate. That by the throne of the Imperial Constantinople" is to be understood the Patriarch of that See, is admitted by all. And the undeniable meaning of the canon is, that from the decision of a Metropolitan and his synod, an appeal lay to the Patriarch of the Patriarchate in which the province was situated, or, if the parties preferred it, directly to the See of Constantinople; which is thus (apparently) by the authority of a general council, vested with greater pre-eminence than any other bishopric has ever received from the same source. Rome had claimed, as we have before seen, the same pre-eminence on the strength of the pretended canon of Sardica, but the claim was indignantly rejected by the African bishops, who denied the existence of any such regulation. The Roman writers make desperate plunges to get out of this difficulty (See Labbé and Cossart, iv. 996.): asserting that by *Exarch* of the *Diocese*, must be understood the *Prince of Christendom*, i. e., as they say the Bishop of Rome: a monstrous, absurd, and groundless interpretation, destitute of all countenance whatever. But even were it so, it is certain he is placed by this canon, but on a par with the Patriarch of Constantinople; it being for the choice of the appealing party to take the appeal either to Rome or Constantinople. I must honestly confess that I suspect that the canon does not mean what it appears to mean on the face of it: knowing the arrogant pretensions

of Rome, even at that time, it seems to me unreasonable to suppose that the canon could have passed without the angry remonstrance of the Roman legates, and the still more strenuous opposition of the Bishop of Rome afterwards. I would therefore hazard the conjecture that it had a local and not a general meaning; having reference to the Patriarchates of Heraclea, Cæsarea and Ephesus, which were merged in that of Constantinople, though the chief officers in them still retained a precedence of rank; and that it had no reference to the Patriarchates of Rome, Alexandria, Antioch, or Jerusalem, or any other districts but those above-named. Even admitting this, the total silence as to any appeal to Rome, is conclusive evidence of the usurping character of the Bishop of Rome's claim to any authority in the East. I have ventured to differ with Johnson (*Vade Mecum*), in the translation of the last words of the canon, ἐν' αὐτῷ δικάζέσθω: which he renders, "let it be tried *by him*." He has countenance for his, from the decree of Justinian above-cited; but no where else. The version of Gentianus Hervetus, used by Routh in his "*Opuscula*," gives it *apud ipsum*; which, I suppose, is *before* and not *by* him. Dionysius Exiguus, Isidore Mercator, and the very ancient version in Justel, render it *there*: "*apud ipsam*," Dion. Exiguus; "*ibi*," Isidore Merca.; "*ibi*," Prisca. Canon. Edit. It would, I conceive, have been perfectly new and unheard of in the Christian Church, that a single bishop, of any See in the world, should overrule the decision of a provincial synod. The only tribunal capable of doing this, which the Church had hitherto recognized, was "*a greater synod of bishops*" (Antioch, Conc. 12.), the same as "*the greater synod of the bishops of the diocese*" (patriarchate), (Constantinople. Conc. 6.): and the claim which, on the strength of the pretended Sardican canons, the Bishop of Rome had put forth, was not that he should decide a cause, but merely order it to be reheard (Sardic. Can. 6.) by other bishops: the same power, which, as we have seen, the African Councils allowed to rest with the emperor; and which the Church of England concedes to the king: and is, after

all, a matter of very trifling importance. All I conceive the canon to mean is, to give the Bishop of Constantinople, throughout the *whole* of his patriarchate, an equal power with the Bishops of Heraclea, Ephesus, and Cæsarea, (churches of patriarchal rank,) of ordering causes to be reheard. There is, I think, one innovation upon primitive practice in this canon; I mean where it allows a bishop, instead of hearing a cause himself, to depute it to referees agreed to by both the parties.

Canon 18, PAGE 44.

This canon, though made on the same day, and in the same place as all the foregoing twenty-seven, was not made under the same circumstances. It appears, that after the first twenty-seven had been passed and signed, the representatives of the Bishop of Rome left the assembly; when the bishops who remained behind, including the Patriarchs of Constantinople, Antioch, Jerusalem, Heraclea, and upwards of twenty Metropolitans, passed and signed this and two others. On the next day, the Roman legates appealed to the lay judges, whom the emperor had appointed Moderators of the Council, alleging "that the canon was passed by fraud, and the signatures obtained by violence." The bishops who had signed it, individually and collectively declared, that they had signed it willingly and of their own free accord; especially the Bishops of the Pontic and Asiatic Patriarchates, whose privileges seemed mostly affected: and one of them, Eusebius, Bishop of Dorilæum, declared that he had read this canon at Rome to the Pope, in the presence of some of the clergy of Constantinople, and that he had accepted it. The Roman legates persisting in their opposition, it was again put to the vote, and carried by the assent of the whole council, with the exception of the two Roman Bishops. When the matter was reported to the Bishop of Rome, he also refused his consent. The ground alleged by him was simply and solely that it interfered, as he pretended, with the decrees of Nice, respecting the privileges of Alexandria: an allegation without warrant, as any one will see

by referring to the canon (6th) of Nice, relating to the matter ; and, be it how it will, this arrangement of precedency was confirmed afterwards by the Council of Lateran with the full consent of the Pope ; as we have before shown in the notes to the Council of Constantinople. However, because of the objection of the Roman legates at the time, and the subsequent rejection by the Bishop of Rome, the Roman writers distinguish between this canon and the preceding ; and while they ascribe to the former the authority of a general council, deny that authority to this and the two following, though passed with the full consent of the whole council, with the exception of the two Roman legates. Happily their objection is a matter of very little importance, nay, it has been so far of use, that the two acts of the council, and the accusations of their writers as to the manner in which the canon was passed, have put it entirely out of their power to throw doubt upon the authenticity of the canon. Be it general, or be it provincial, yet this is beyond denial, that we have, so late as the middle of the fifth century, the concurrent testimony of the largest assembly of bishops ever collected together, that the claim for the *precedency* of the See of Rome in the Christian Church, does not rest on the vain pretence of the Bishop of that See being the chief or sole successor of St. Peter ; but simply and solely on this, namely that the city of his bishopric had been the seat of the civil government.

This canon is of importance also as tending to throw light upon the 9th ; supporting, as it seems to me, the conjecture which I there hazarded, that that canon was a local one affecting only the old patriarchates of Cæsarea, Ephesus, and Heraclea (here called the Pontic, Asiatic, and Thracian dioceses, or patriarchates), and not the Christian Church generally. It also removes a difficulty which had occurred to Beveridge (Pandect. ii. 115). For Zonaras and Balsamon, in their notes to the 9th canon, had rendered *ἐξαρχον διοικήσεως*, not the patriarch, but the Metropolitan of the diocese ; an unusual phrase, against which Beveridge takes exception (*nimirum ac si Metropolita aliquis, præter Patri-*

archam, toti diœcesi præset, quod inauditum est). But here we have the identical expression twice used, and the incongruity of it is explained by the peculiar circumstances of the Churches of Cæsarea, Ephesus, and Heraclea, to which it is applied. For they had formerly been heads of independent patriarchates, but were now merged in the great patriarchate of Constantinople; and their bishops held a sort of anomalous rank, being more than Metropolitans of a province, and yet no longer retaining the full privileges of Patriarchs of a diocese.

CONSTANTINOPLE, III.

Actions 13 & 14, PAGES 45, 46.

These decrees have, as may be supposed, occasioned great difficulties to the modern maintainers of the authority of the Bishop of Rome. Their favourite theory is, that the acts of the council have been corrupted by the Greeks in all the passages relating to this point. We have no reason for this beyond their assertion. Unfortunately, the letter of Leo, Bishop of Rome, exists, confirming this council, and referring expressly to the condemnation of Honorius. *Pariterque anathematizamus novi erroris inventores, id est, Honorium, qui hanc apostolicam ecclesiam non apostolicæ traditionis doctrina lustravit, sed profana proditioe immaculatam fidem subvertere conatus est.* (Conc. vi. 1117.): and if that is not enough, we have the confirmation and approbation of the second Nicene Council to the same point (Conc. vii. 555.): and more than all this, we have the profession of faith heretofore made by the Bishops of Rome, in *Liber Diurnus*. See above, page 24, note N.

REMARKS.

As we have now concluded the examination of all the synods, allowed or claiming to be general councils, during the first seven centuries, and have set forth all their decrees which bear upon the points in dispute between the Churches of England and of Rome, let us pause to consider the testimony which they afford in respect of each. First let us inquire whether the Church of England, according to the faith and discipline which she now professes, is justified or condemned by these primitive witnesses. In one point, and in one only, and that an immaterial point of internal discipline, can she be proved to have departed from the ancient standard. I mean in that she allows her clergy after they are in orders to contract marriages. This custom was condemned by the first canon of the council of Neocæsarea, which was confirmed and stamped with the authority of the fourth general council at Chalcedon. Thus much is freely admitted. But it has been shown before that this canon is a violation of Chris-

tian liberty as set forth in the Scriptures; that it is contrary to the canons of what is called the ante-Nicene or Apostolic code; that it savours of those heresies which dishonoured the Maker of the Universe, and regarded His own appointed ordinance as unholy; and that it has been found in practice to be attended with inconveniences injurious to the morals of clergy and people. And besides all this, it is to be considered that this canon was not made at a general council, but is merely found in a numerous code received and confirmed by one. And as no one pretends that the Church of England, in giving a general approval of the homilies, has tied herself to every sentence in them, so it is not to be considered or maintained that the Catholic Church, by giving a general approval to the code of laws in question, has tied itself, or any portion of its body, irrevocably, to every one of them. If the Romans maintain otherwise, by reason of the alleged (on their part) infallibility of general councils: an infallibility which they themselves have made a jest and a by-word throughout Christendom, rejecting, as we have seen, such councils, and such parts of such councils as they judged best; as if the same men, in the same place, and at the same time, and upon the same subjects, could be infallible one moment and fallible the next, the inspiration ebbing and flowing irregularly: let them abide the result of their own principles. But as the Church of England, though honouring in reality the true general coun-

cils, with far more reverence than is paid to them by the Romans, has never ascribed infallibility to them, least of all in a minor point of internal discipline, her rulers are guilty of no inconsistency in relaxing a rule of discipline which, however expedient it might have been at the time, they have found to be contrary to edification, and hurtful to Christian holiness. The apostolic authority of the spiritual pastors of an integral portion of the Catholic Church must at least be allowed to avail thus far, provided that in the exercise of it they are guilty of no breach of charity by anathematizing others, who, in an indifferent matter, prefer a different course. Excepting this one minor point of discipline, there is not a single decree, of all that bear upon the points in dispute, which is contrary to the Church of England. Oh! but you forget, perhaps the Romans will say, the canons of Sardica, which acknowledge a pre-eminence in Rome which you reject. No, I do not forget them; but I consider, as I have already pointed out more than once, that canons which were unknown to the Church of Africa within a century of the time when they are stated to have been made, although that Church had no less than thirty-six representatives at the council which is said to have made them (Conc. ii. 656.); which, when first noticed in ecclesiastical history, were represented by the bishop of Rome to be Nicene, and not Sardican; which, notwithstanding the mention of the Sardican council in the second canon of the Trullan council,

were rejected by the Greeks, as appears from the remonstrance of Pope Nicolas I. to the clergy of Constantinople in his letter to Photius, as follows: "In that ye say that ye neither have nor receive the Sardican council, nor the decretals of the holy pontiffs, it is difficult for us to believe you: especially since the whole Church receives the Sardican council, which took place among you in your country; how has it happened that the holy Church of Constantinople should reject it, and not retain it, as is fitting?" (Conc. viii. 285), are totally destitute of all authority. But, waving for the sake of argument, these insuperable objections, and admitting, which it would be monstrous to do in reality, the genuineness of the canons of Sardica, what do they amount to? Simply to this, that the eighty worthy and orthodox bishops there assembled, considering that the Emperor for the time being was a favourer of the Arians, (I am giving the probable reason,) judged it expedient to recommend that in certain cases it should rest with Julius, the then bishop of Rome, to decide whether or no a cause should be reheard. I conceive this to be a reasonable solution of the matter, and that the canons, if genuine, were only intended to serve a temporary purpose, because the privilege with which they (evidently newly and for the first time) agreed to invest Julius, bishop of Rome, had been six years before admitted as belonging to the Emperor, by the council of Antioch: and the African bishops (as I

have before shewn,) who rejected the Sardican canons, and forbade on pain of deposition any one to make appeals to Rome as proposed in these canons, allowed the appeals to the Emperor, which the earlier council of Antioch had admitted; which council of Antioch was confirmed with the authority of a general synod at Chalcedon. It is clear, therefore, that the English Church which follows the course pointed out by the canons of Antioch, Carthage, and Chalcedon, and admits in her princes the right of ordering a spiritual cause to be re-heard, is beyond reproach from the canons of the unacknowledged council of Sardica, even if they could be proved to be genuine, and not open to the gravest and most insuperable objections.

If it be objected that in the English Church more than this is done, that the appeals to the king in spiritual causes are determined not by a greater synod of bishops, according to the rules of the Catholic Church, as set forth in the canons of Constantinople, 6, Antioch 12, and others, but by his privy council, which is mostly, if not wholly, composed of laymen; and that the appointments to vacant Sees are made not at the advice of the metropolitan and bishops of the Province, according to the rules of the Catholic Church, (see canons of Nice, 4, 6; Antioch, 19;) but by the king's or prime minister's arbitrary and compulsory choice, and that in both these points there is a departure from

Catholic rules: indeed these things are true, and deeply and sorely have they been, and are still regretted by the members of the Church. But all this avails nothing to reprove the Church of England, unless it can be shown that she has consented to these things; which she has never done: no constitution or canon of hers can be produced even recognizing them. They rest on the acts of the civil legislature (25 Hen. viii. c. 19 and 20,) passed without the consent of the bishops or clergy, and enforced by the severe and extreme penalties of præmunire. So far has the Church of England been from being implicated in these things, that she may safely aver that they are in violation of her recognition of the king as supreme. For the only supremacy which she acknowledges to be in the king over the Church, is the same which he has over the State; that is, to govern *the Church according to its rules and constitution* by the advice of his spiritual counsellors, as he governs the nation according to its rules and constitution, by the advice of his civil counsellors. Anything beyond this is not recognized by the Church of England, though under the tremendous penalties above-mentioned her bishops and clergy have submitted to it, as the bishops of Rome in former days were often constrained to submit to acts on the part of the Christian Emperors, which were in violation of the canons of the Church. I maintain, therefore, and repeat that with

the exception of the single non-essential point of internal discipline, the marriage of the clergy after ordination, no testimony can be adduced from the general councils of the first seven centuries, against the Church of England.

Next let us, in like manner inquire whether the Church of Rome, according to the faith and discipline which she now professes, is justified or condemned by these primitive witnesses. The plain answer is, that these councils furnish, not designedly or premeditatedly, but in point of fact do furnish, one uniform, consistent, and continuous body of evidence against the Church of Rome. It matters little whether we call them general councils, or, to please the inconsistent Romans, deny them that character when they witness against Roman innovations. Whatever their style may be, they were the most solemn and important assemblies of Christian bishops ever convened; and the testimony which they bear against modern Rome, is unimpeachable. It is indeed a wonderful thing to consider how many errors of the modern Church of Rome were witnessed against, by a sort of prescience before they had appeared, the testimony of which, by the providence of God, has been preserved to these times. Thus the canons of Nice, 4, 6, 1st Constantinople, 2, 3, 6, Ephesus 8, Chalcedon, 1, 9, 28, and 3rd Constantinople, and 36th of the Quin-Sextine, wholly and entirely *disprove all idea of any Roman supremacy* in the Catholic Church in those ages. The

canons of 1st Constantinople 3, and Chalcedon 1, 9, 28, show that the *pre-eminence of rank* of the bishop of Rome; was *not of divine right*, or as the successor of St. Peter; but of *ecclesiastical regulation*, the ground of it being the pre-eminence of his city in the Roman empire. The Fathers in the first council of Constantinople who style the Church of *Jerusalem the Mother of all churches*, bears witness against the Church of Rome, which has made it a term of Christian communion, and necessary to salvation to ascribe that title to Rome. *Against the celibacy of the clergy* which Rome compels, we have the transactions of Nice; the 4th canon of Neocæsarea, and the 13th of the Quin-Sextine. The 8th canon of Ephesus witnesses to *the independence of the British Churches*. The 6th of 1st Constantinople and 22d of Antioch, condemn the Roman bishops and clergy who have *intruded into the British dioceses*, as schismatics and heretics. The *invocation of angels* is condemned by 35th of Laodicæa. *Transubstantiation* indirectly by 49th of Laodicæa. The Roman *canon of Scripture* forbidden by 59th and 60th of the same. The *infallibility of the Pope* disproved by the 3rd Constantinople. And the new *creed of Pope Pius* utterly condemned by the decrees of Ephesus and Chalcedon.

The result then of the examination of the witnesses of the first seven centuries, the unavoidable verdict which they compel us to pronounce is this,

that whatever the Church of Rome has that is Catholic she has in common with the Church of England; and that in whatever points she differs from the Church of England, she has herself departed from the primitive, orthodox, Catholic and Apostolic standard.

PART II.

**CONTAINING THE TESTIMONY OF THE REPUTED
GENERAL COUNCILS, SUBSEQUENT TO THE
SEVENTH CENTURY.**

RECOGNITION
OF
GENERAL COUNCILS
BY THE
BISHOPS OF ROME.

IN the canon law we find the following recognition of the first eight councils, which was formerly required to be made by every Bishop of Rome upon his appointment.

“*Sancta octo universalia Concilia, id est, primum Nicænum, secundum Constantinopolitanum, tertium Ephesinum, quartum Chalcedonense, item V. Constantinopolitanum, et VI. Item Nicænum, VII. Octavum quoque Constantinopolitanum usque ad unum apicem immutilata servare, et pari honore et veneratione digna habere, et quæ prædicaverunt modis omnibus sequi, et prædicare; quæque condemnaverunt ore et corde condemnare profiteor.*”—Decret. 1. Pars. Dist. xvi. § 8.

But here it is to be observed, that the *Liber Diurnus*, from which this professes to be an extract,

dates A.D. 715, many years prior to the deuter-Nicene council. The mention, therefore, of this council, and the 8th of Constantinople, is an interpolation. The truth of this is clearly seen in the *Liber Diurnus* itself, a work which, after it had been, as Cave observes, (*Hist. Lit.* vol. i. p. 620, cited by Routh, *Script. Eccles. Opusc.* ii. 510), *diu suppressum, diu desideratum*, was at last published by Garner the Jesuit, in 1680. That part of it which relates to the councils has been re-published by the learned Routh in the work above referred to; and an extract from it will be found above, page 25, note (H). At what time the interpolation or addition took place it is not easy to ascertain, further than that it had not taken place in 862, nearly a century after the celebration of the deuter-Nicene council. In that year we find Pope Nicholas I. in the council at Rome, on occasion of passing sentence of condemnation against Photius, patriarch of Constantinople, recognizing only six. *Hæc et his similia contra evangelica afferens, sit Dei omnipotentis et beatorum Apostolorum principum Petri et Pauli et omnium simul sanctorum, atque venerandorum sex universalium Conciliorum auctoritate, necnon et Spiritus Sancti per nos iudicio, omni sacerdotali honore et nomine alienus.* (*Conc.* viii. 287.) The Roman champions would fain have us believe that only six are here mentioned because there was no correct translation of the decrees of the deuter-Nicene at Rome! "Sex dumtaxat Synodos œcumenicas citat ideo, quia

acta septimæ Synodi Romæ extantia, ita ex Græco male reddita et translata habebantur; ut quantumvis ea ab Hadriano papa I. ejusque successoribus probata et confirmata essent; posteri tamen non eodem præconio, titulo nimirum œcumenico eadem persecuti fuerint, &c." (Conc. viii. 774, 775.) As if during the lapse of a century there had not been time and opportunity for obtaining correct translations of the decrees of a council which had called forth the indignation of the Western Bishops, who, individually and collectively, had joined in condemning it; as will be seen below in the notes to the Table of Councils. But to let this folly pass. It is clear that up to 862 the deuterio-Nicene synod had not been added to the General Councils to which, in the profession of faith, according to the *Liber Diurnus*, every new Pope was required to declare his adhesion. Whenever the addition was made it was not without complaint; for in the notes to the Canon Law, vol. i. p. 18, Paris 1687, we find one of Contius (who edited the Antwerp edition, 1570) upon the extract in question, in which he cites from Ivo to this effect. *Contra falsam septimam Synodum.* Septima Synodus quomodo dicitur, quæ non concordat præcedentibus sex universalibus Synodis?

It would appear from Mabillon's notes (*Museo Italico*, p. 35, cited by Routh, as above, p. 511,) that the *Liber Diurnus* has long been obsolete (*penitùs obsoletus*). An attempt was made at the council of Constance, and again at Basle, to revive the profes-

sion of adhesion to the General Councils on the part of the Popes, at their appointment. The form proposed at Constance runs thus :—

“Ego N., electus in papam, omnipotenti Deo, cujus ecclesiam suo præsidio regendam suscipio, et beato Petro Apostolorum principi corde et ore profiteor, quamdiu in hac fragili vita constitutus fuero, me firmiter credere et tenere sanctam fidem catholicam, secundum traditiones Apostolorum, Generalium Conciliorum et aliorum Sanctorum Patrum, maxime autem sanctorum octo Conciliorum universalium, videlicet : primi Nicæni, secundi Constantinopolitani, tertii Ephesini, quarti Chalcedonensis, quinti et sexti Constantinopolitanorum, septimi item Nicæni, octavi quoque Constantinopolitani, necnon Lateranensis, Lugdunensis, et Viennensis generalium etiam Conciliorum.” Conc. xii. 241.

It would appear from this that the Fathers at Constance received only one of the Lateran councils as general. The form proposed at Basle is the same as the preceding, only there is an addition of the words *Constantiensis et Basiliensis* after *Viennensis*. Conc. xii. 558. Whether these or any thing of the kind is now in use, I have been unable to ascertain.

T A B L E
OF THE
REPUTED GENERAL COUNCILS AFTER THE
SEVENTH CENTURY.

Constantinople, A.D. 754.

THE style of the seventh General Council was assumed by the synod of 338 bishops convened at Constantinople by the Emperor Constantine Copronymus in the year 754. They met to offer resistance to the grievous error of image-worship with which the Church at that time began to be afflicted. But their zeal was more particularly directed against images of Christ ; for, as they argued, he being God as well as man (A), it was impossible to represent Him by an image. For either the image would represent only His manhood, which would not be Christ, but merely a division of the two natures which are in Him, or otherwise it must be supposed that the incomprehensible Deity was comprehended by the lines of human flesh : in either case the guilt of blasphemy would be incurred. But they were

also opposed to the use of all images in religious worship; considering it to be a dishonour to the Saints, and a mere taint of heathenism. They show it to be condemned by the Scriptures, and uncoun- tenanced by the fathers of the Church, citing Epipha- nius, and Gregory, and Chrysostom, and Athanasius, and others, and accordingly they forbid images alto- gether, not suffering them even in private houses (B), for fear of their becoming a sort of Lares or house- hold gods. This council is remarkable on two other accounts. First, for that it is the first which en- joined, under anathema, the invocation of the Vir- gin (C) and other saints (D). Secondly, for the re- markable evidence it indirectly affords against the modern doctrine of transubstantiation as taught in the Church of Rome; but which was then unknown to the Catholic church. One of the arguments which they bring against the use of images is that *Christ himself had sanctioned one, and one only image of himself, even the bread in the holy Eucharist* (E). It does not appear that this council was received as a general one by the Church at large at any time; and only by the Church of Constantinople for a short period.

VII. Constantinople, Nice 2. A.D. 787.

The synod to which the style of a General Coun- cil has been more usually allowed, is that of 350 bishops assembled by the Empress Irene and her son

Constantine, first at Constantinople (F), and thence transferred to Nice (G), in the year 787. They were assembled to support the worship of images, and consequently reprobated and condemned all that had been done at the former council; and passed the monstrous decrees which will be found below. The Bishop of Rome, Adrian, sent legates to it (H), and approved of what was there transacted. Its decrees in favour of image-worship were vehemently opposed in the West by the Emperor Charlemagne, who wrote, or caused to be written against it, certain books called the Caroline books. The English bishops (I) were very earnest in their opposition to it, and the learned Alcuin is stated to have drawn up a strong memorial against it, in their names, replete with sound and Scriptural argument. In the year 794 Charlemagne assembled a great council at Francfort on the Maine, composed of 300 bishops from (K) Germany, Britain, Gaul, Aquitaine, and Lombardy, at which he himself in person, and two legates from the Bishop of Rome were present. In this council the decrees of the Nicene Synod, called Constantinopolitan, because there first assembled, were considered and expressly condemned (L). In the year 814, the Nicene Synod was again condemned at Constantinople (M). Again in 824 it was condemned by a great assembly of bishops at Paris (N).

Besides its decrees concerning image worship, the second Nicene Synod is remarkable for affording indirectly a testimony against transubstantiation no

less forcible, when calmly considered, than that afforded by the former self-styled seventh council. For in answer to the argument against images adduced by that council from the bread in the Eucharist, being the image of our Lord's body, the obvious thing would have been to have alleged the doctrine of transubstantiation had it then existed; but this they do not. They merely content themselves with affirming that it is His very body (o) and His very blood, (which for sacramental purposes we freely admit and maintain) and cite with unqualified approbation (p), in illustration and corroboration of their assertion, the liturgy of St. Basil, from which it appears that the change which that holy father contemplated and prayed for, was a spiritual change for sacramental purposes for the use of the communicants (q); and not material abstracted from the use. For more concerning the authority of this council, see above, page 74.

Constantinople, A.D. 861.

The style of a General Council was assumed by a synod of 318 bishops, who met at Constantinople in the year 861, under the Emperor Michael. They assembled partly to re-establish image worship, but chiefly to confirm the violent intrusion of Photius into the See of Constantinople, and the deposition of Ignatius his predecessor. The Bishop of Rome had two legates present who consented to all that

was done. But the acts of the council were not received at Rome, and the legates asserted that fraud and violence had been employed to procure their consent. Conc. viii. 735 and 964.

VIII. *Constantinople*, A.D. 869.

The Romans have attributed the authority of a General Council to the synod of 102 bishops who assembled in Constantinople under the Emperor Basilius, in the year 869. They met for the purpose of replacing Ignatius in the See of Constantinople, and of passing censure upon Photius: they also re-enacted the decrees of the deutero-Nicene Synod, respecting image worship. The Bishop of Rome (Adrian) sent representatives to it. Conc. viii. 967—1495.

Constantinople, A.D. 879.

The Greeks ascribe the name and authority of a General Council to the assembly of 383 bishops convened at Constantinople in the year 879. They met after the death of Ignatius, to re-instate Photius in the See of Constantinople, who then entered into an agreement with John, bishop of Rome, whose representatives were present at the council, by virtue of which, as appears in the first canon (R) of this council, their respective sentences of ecclesiastical censure were to be mutually observed. They condemned the preceding council. During all this

period, when the rivalries between the Sees of Old and New Rome were at their greatest height, the mutual charges and recriminations, of forgeries and impostures, in documents, make it very difficult to place much reliance upon the genuineness of the acts ascribed to any of the opposing councils. The conduct of Binius in respect to the Florentine council, to which long afterwards the style of the eighth General Council was given in the acts, altering the eighth into the sixteenth, that it might not clash with the Roman assumption, is an indisputable proof that even if it be true that the Greeks have sometimes interpolated their documents, the Roman advocates are not a whit behind them in the disgraceful practice. For the account of the council, see Conc. ix. 324—329. The canons are given Conc. viii. 1525. The fraud of Binius is pointed out in Beveridge's Pandect. ii. 170.

In this council the creed as it originally stood was confirmed, and all additions forbidden; thus excluding the interpolation, *filioque*, concerning the procession of the Holy Spirit, which had been made in the West. In excluding the words they did but the same that had been recommended by the Bishop of Rome, Leo III. in 809, who to put an end to the interpolation, which is supposed to have had its origin in Spain, caused the creed, without these words, to be engraven in Greek and Latin on silver tablets in his chapel(s); and forbade the interpolation to the deputation from the council of Aix-la-

Chapelle (T) who waited upon him concerning this matter.

IX. *Lateran*, 1. A.D. 1123.

The ninth General Council, according to the Romans, is that of upwards of 300 bishops, convened in the Lateran Church at Rome, by Pope Callixtus II. in 1123. It does not appear that there were any Eastern bishops present. The object of their meeting was to oppose the Emperor Henry's interference in the appointment of bishops. An agreement was made between the Pope and the Emperor, the latter engaging that the elections of bishops should be free (U), and the former that the bishops should receive the temporalities from the Emperor. At this council twenty-two canons were made, two of which, namely 3rd and 21st, related to the celibacy of the clergy. Conc. x. 891—900.

X. *Lateran*, 2. A.D. 1139.

The tenth Council, accounted General, is that of about a thousand bishops convened in the Lateran Church by Pope Innocent the Second in the year 1139. They met to condemn the opinions of Arnold of Brixia, and Peter de Bruis, who are stated to have contended against infant baptism, and against endowments of churches, as well as against the adoration of the cross, and other points. They passed

thirty canons, in one of which, seventh, they revived the old Eustathian heresy, forbidding people to attend the ministrations of the married clergy. Conc. x. 999—1012.

XI. *Lateran*, 3. A.D. 1179.

The Romans give the style and authority of a General Council, the eleventh in their list, to the Synod of 300 Bishops convened in the Lateran Church at Rome, by Pope Alexander III. in the year 1179. They met, partly to make decrees concerning the election to the Papacy, determining that an election by not less than two-thirds of the College of Cardinals (x) should hold good; and partly to oppose the exertions of the Cathari, Patarcues, and Albigenses, whose religious opinions were beginning to spread extensively. The Roman writers speak of Eastern Bishops being present at this council (y); but it should be understood that these were not members of the Eastern patriarchates, but of the Roman Schism (z) in those dioceses; where, as at present, in England and Ireland, they had schismatically intruded in opposition to the canonical Bishops who were in possession of the Sees. The Council passed twenty-seven canons. Conc. x. 1503—1534.

XII. *Lateran*, 4. A.D. 1215.

The 12th Council to which the Romans ascribe

the authority of a General one, was composed of 412 bishops, among whom, according to the Roman accounts, there were present, the patriarchs of Constantinople and Jerusalem, and representatives of those of Antioch and Alexandria. It was assembled in the Lateran Church in the year 1215. It would appear that the chief objects for which it was assembled, were to endeavour to promote a reconciliation between the Greek and Roman Churches; or, in other words, to bring the Greeks under the Roman yoke; and also to put a further check upon the Waldenses and Albigenses. Notwithstanding all the noise which it has made in the world, there is every reason to believe that nothing was really transacted at it. Matthew Paris(AA), Platina(BB), and Nauclerus, as cited by Bishop Taylor(CC), and Du Pin(DD), as cited by Collier, all agree that the seventy canons which pass by the name of the canons of the 4th Lateran Council, were not passed at it: that they were all drawn up by the Pope, who read them to the council, which determined nothing concerning them. Bishop Taylor says that the first who published them under the name of the Lateran Council, was Johannes Cochläus, A.D. 1538. It does not appear that, if anything was transacted at the council, it was ever received by the Greek Church. For the history of the council see Conc. xi. 117—119.

XIII. *Lyons*, 1. A.D. 1245.

The Romans account as their 13th General Council, a synod of 140 bishops, assembled at Lyons, in France, under Innocent IV., in the year 1245. They met chiefly for the purpose of excommunicating the Emperor Frederic (EE), who had rendered himself obnoxious to the Roman Pontiff. They also made seventeen canons, none of which, however, bear upon the present subject.—Conc. xi. 633—674.

XIV. *Lyons*, 2. A.D. 1274.

The 14th General Council, according to the Romans, is that of 500 bishops, assembled at Lyons, in the year 1274, under Gregory X. The Pope alleged three causes for summoning it. 1st, To send relief to the Holy Land; 2, to endeavour to bring the Greeks under the Roman yoke; 3, to rectify discipline, especially in the election of Popes.

The Roman writers boast much of the success of the Roman Pontiff in the second point, the Greek deputies having acquiesced in all his demands. But their triumph is without cause; for these deputies were not representatives of the Greek Church, but merely of the Greek Emperor, Michael Palæologus, whose political affairs made him desire to purchase peace with Rome, on almost any terms. The Patriarch of Constantinople, Joseph, would neither come

to the council nor send a representative to it; and after the agreement between the Pope and the Greek Emperor's deputies, he persisted in refusing to come into it. For which cause he was deposed by the Emperor, and another, John, a favourer of the Latins, intruded into his See. Under John things were managed more to the Emperor's mind, and, in 1277, a Council at Constantinople, for the time, established the Papal dominion. The intruder did not long enjoy his dignity; he found things so uncomfortable that he resigned his Patriarchate; after holding it seven years, in the year 1282, when Joseph was restored. In which year the short-lived agreement between the Pope and the Greek Emperor, came to an end; the Emperor forbidding the Pope to be prayed for (FF), at Constantinople, and the Pope (Martin IV.), excommunicating the Emperor (GG). The Roman writers talk of the Patriarchs of Constantinople and Antioch being present at this Council; but these are to be understood as was observed before, of the Schismatical Roman Bishops, whom the Crusaders had appointed in those places, in direct violation of the canons. See Le Quier, *Oriens Christ.* i. 285—288.—*Conc.* xi. 937—998. *ibid.* *ibid.* 1032. Mosheim, iii. pp. 183, 184.

XV. *Vienne*, A.D. 1311.

The Romans reckon as their fifteenth General

Council, a Synod of 300 bishops who were convened at Vienne, in France, in the year 1311, by Clement V., for the suppression of the Knights Templars; and to check the fanatical Beguards. There is nothing worthy of notice, as connected with the present work, among the transactions which took place there.—Conc. xi. 1537; &c.

Aquileia—Perpignan—Pisa, A.D. 1409.

The style of a General Council was assumed by each of the synods of Aquileia, Perpignan, and Pisa, which assembled in the year 1409. That of Aquileia was under Gregory XII., and that of Perpignan under Benedict XIII, the two rival popes. The third, namely that at Pisa, was assembled by a portion of the college of cardinals without any ecclesiastical sanction but their own. They summoned the rival popes before them, and, upon their not appearing, passed sentence upon them declaring them to be notorious heretics(НН), and disturbers of the peace of the Church, and deposing them both from the Papal dignity, a compliment which Gregory and his synod at Aquileia were not slow in returning (II), after which they elected another to that office by the name of Alexander the Fifth. Thus there were three rival Popes instead of two. Some writers call the Synod of Pisa the sixteenth General Council(КК). Conc. xi. 2102—2140.

Constance, A.D. 1414.

The next General Council recognized by the Romans, is that of 250 bishops who assembled at Constance in the year 1414, under John XXIII., the successor of Alexander V., mentioned above. They met for the purpose of putting an end to the schism in the Papacy, which they accomplished for a time by deposing two of the rival popes (LL), Benedict XIII. and John XXIII. (MM), (Gregory XII. sent in his resignation), and electing in their stead Martin V. This Council also passed a decree by which the bishops of the Christian Church were restored to their Apostolic privileges, and no longer deemed the vassals of the usurping Bishop of Rome. They declared that a General Council was superior to the single bishop who held the Roman See, and he amenable to that tribunal (NN). The Council is also remarkable for the sentence of heresy pronounced against Wickliffe, who was dead, and against John Huss, and Jerome of Prague, who were burned alive at the instigation of the council, in violation of the Emperor's safe conduct. But that which renders this council most worthy of note as concerns the present inquiry, is its impious decree concerning the administration of the Eucharist in only one kind. The Church of Rome chooses only to consider as of authority, the decrees of this council in matters of faith (OO), and in the condemnation of

Wickliffe and the others. Its decisions in regard to the superiority of a General Council over the Bishop of Rome, were reprobated by the subsequent Councils of Florence, and the fifth Lateran.—Conc. xii. 1—294.

Pavia. Sienna, A.D. 1423.

The style of a General Council was assumed by that which assembled (pursuant to a decree of Constance (PP), at Pavia in 1423, under Martin the Fifth, and was thence removed to Sienna on account of pestilence. In this Council there was much deliberation concerning the attempted reduction of the Greek Church under the Roman yoke. The style assumed by the Pope, through his ambassadors, when treating with the Greek Patriarch, as mentioned in this Council, is, perhaps, worth noticing. It is as follows, “The most holy and most blessed, who hath the Heavenly judgment, who is Lord upon earth, the successor of Peter, the anointed of the Lord, the Lord of the Universe, the Father of kings, the Light of the World, the Supreme Pontiff, Pope Martin.”

The acts of this Council are not deemed of authority in the Church of Rome; nor does it hold a place in the list of their General Councils.—Conc. xii 365—380.

Basle, A.D. 1431—1442. *Lausanne*, A.D. 1449.

The next Council recognized by the Romans as General, is that which in pursuance of a decree of the preceding one at Sienna, was assembled at Basle in Switzerland, in the year 1431. It was convened by Martin V., and his successor, Eugenius IV. The object which the Fathers here assembled set before them and pursued with eagerness, was the reform of the many abuses which had been the fertile subject of complaint for many years. But they were not allowed to pursue their course without interruption. One of their first steps was to confirm anew the decrees of Constance concerning the superiority of a General Council over the Bishop of Rome, its power to punish him, if refractory, and its freedom from being dissolved by him. These and some other wholesome regulations, which restored the Church to her liberty, and restrained the tyrannical and most injurious usurpation of the Roman Pontiff, not unnaturally excited the wrath of Eugenius, who attempted to dissolve the Council. Upon this they summoned him to the Council, and threatened to declare him contumacious. Hereupon he revoked his order for dissolution, and engaged to adhere to the Council. But upon the Pope again mustering courage to attempt to transfer the place of the Council to Ferrara, A.D. 1438, they summoned him and his cardinals, and upon their not appearing, declared him and them con-

tumacious, and finally deposed him, A.D. 1439 ; and elected in his stead Amadeus, Duke of Savoy, under the name of Felix V. This was met in turn on the part of Eugenius and his adherents in the Council, which, by this time, had moved from Ferrara to Florence, with excommunications and anathemas. Finally, the Council of Basle moved for an adjournment to Lausanne ; and, Eugenius being now dead, and Felix having resigned, they agreed to recognize Nicolas V., the successor of Eugenius, and so came to an end. Besides the dispute with the existing Pope and the endeavour to curtail the Papal power ; a chief point which engaged the attention of this Council was to effect a reconciliation between the Eastern and Western Churches. Only a very small portion (qq) of the acts of this Council are deemed of authority in the Church of Rome.—Conc. xii. 459 and Seq. xiii. 1—4, and 1335.

XVI. *Ferrara*, A.D. 1438. *Florence*, A.D. 1439.

The next General Council, according to the Latins, is that of 141 bishops which was assembled at Ferrara, under Eugenius IV., in opposition to that which he had before convened at Basle. It met in the year 1438, but a plague breaking out in Ferrara, it was the next year transferred to Florence. The chief object of the Council was to consider the means of effecting a reconciliation between the Greek and Roman Churches ; an attempt to accomplish which

was undertaken with much zeal by the Pope and the Western Bishops on the one hand, and the Greek Emperor and the Patriarch of Constantinople (Joseph), on the other, which last were present in person, and attended by many Eastern Bishops. The chief points to be got over were the doctrine of Purgatory, the Papal Supremacy, and the Procession of the Holy Spirit from the Son, all which the Greeks denied. At last, after much discussion, the Greek Bishops (with the exception of the Patriarch of Constantinople, who died at the Council,) Mark, Bishop of Ephesus, the Patriarch of Heraclea, and Athanasius, were, by force, and fraud, and bribery, prevailed upon to join in articles of agreement or union. However, this apparent union was to little purpose. No sooner were the Greek deputies returned to Constantinople than the Church there indignantly rejected all that had been done; and in a Council at Constantinople, held, according to their own account, a year and a half after the termination of that at Florence, all the Florentine proceedings were declared null and the Synod condemned (RR). The Patriarch of Constantinople (Gregory), who had succeeded Joseph, and was inclined to the Latins, was deposed, and Athanasius chosen in his stead. The Patriarchs of Alexandria, Antioch, Jerusalem, and the chiefs of the old Patriarchates of Ephesus, Heraclea, and Cæsarea, were all present and concurred in these transactions. Some writers have styled the Synod of Florence, the eighth General Council(ss).

Conc. xiii. 1—1264. For the Council of Constantinople which condemned it, see *ibid.* 1365.

Pisa. Milan. Lyons, A.D. 1511.

The style of a General Council was assumed by the French and Italian Bishops, who, without any concurrence on the part of the Bishop of Rome, assembled at Pisa, in the year 1511, thence moved to Milan, and afterwards to Lyons. Its proceedings were condemned by the Pope, Julius II., and they are not recognized by the Church of Rome.

XVIII. *Lateran*, 5. A.D. 1512—1517

The next Council admitted to be a General one by some of the Romans, is that of no more than 114 bishops assembled by Julius II., in opposition to that of Pisa abovementioned. They met in the Lateran Church in the year 1512. There is nothing worth noticing in its proceedings: and, indeed, according to Bellarmine, its authority altogether is a matter of dispute among the Romans themselves.—Conc. xiv. 1—344. Bellarm. de Conc. lib. ii. c. 13.

XVIII. *Trent*, A.D. 1545—1563.

The last Synod which claimed the character of a General Council, is that which was convened by

Paul III., at Trent, in the year 1545, and, by repeated prorogations, was continued throughout the reigns of his successors Julius III., Marcellus II., and Paul IV., and at last concluded under Pius IV., in the year 1563. For the enormity of its decrees, for its outrageous violations of former General Councils, and for its rash and reckless sentences of anathema, whereby, if they are to be understood retrospectively, four-fifths at least of the Fathers of the Church, will be found to be condemned, it is without parallel in the annals of the Christian Church. The number of bishops present at it was extremely limited. Labbé and Cossart state, that in the fourth session (which set forth the new canon of Scripture), there were three legates, eight Archbishops, and forty-three bishops, fifty-four in all; in the sixth (which issued the decrees concerning Justification), four Cardinals, ten Archbishops, and forty-seven Bishops, sixty-one in all: in the thirteenth (which defined Transubstantiation), four Legates, six Archbishops, and thirty-four Bishops—forty-four in all. In the last session, Labbé and Cossart have scraped together the names of seven Legates, two Cardinals, three Patriarchs, thirty-three Archbishops, and 237 Bishops, as present; making in all 282, besides eleven proxies. If this is correct, then the Council was very far from being of one mind. In a Roman edition of the Council before me, A.D. 1763, which contains "*Patrum subscriptiones*, eadem prorsus ratione, ordineque, quo visuntur in authenticis

actis, in Pontificio archivo custoditis," there appear no more than 200 signatures of cardinals, patriarchs, archbishops and bishops, present; and nineteen of persons representing themselves as proxies for thirty-four others. This is the utmost strength of a synod which dared to anathematize the Catholic Church from its foundation, and to set up a new communion; and of these about two-thirds were from Italy (TT), the rest, with very few exceptions, from France and Spain: and the most flagrant of all the outrages which were there perpetrated, were the work of cabals varying from forty to sixty.—Conc. xiv. 725—938.

NOTES

TO THE

TABLE OF COUNCILS.

Constantinople, A.D. 754.

NOTE (A), PAGE 77.

Ἐποίησε γὰρ ὁ τοιοῦτος εἰκόνα, ὀνομάσας αὐτὴν Χριστόν. Καὶ ἔστι τὸ, Χριστὸς, ὄνομα, Θεὸς καὶ ἄνθρωπος· λοιπὸν, καὶ εἰκὼν Θεοῦ καὶ ἀνθρώπου. καὶ λοιπὸν ἡ συμπεριέγραψε κατὰ τὸ δοκοῦν τῇ αὐτοῦ ματαιότητι τὸ ἀπερίγραφον τῆς θεότητος τῇ περιγραφῇ τῆς κτιστῆς σαρκὸς, ἡ συνέχεε τὴν ἀσύγχυτον ἔνωσιν ἐκείνην, τῷ τῆς συγχύσεως ἀνομήματι περιπεσὼν, δύο βλασφημίας ἐκ τούτου τῇ θεότητι προσάψας διὰ τῆς περιγραφῆς τε καὶ συγχύσεως.—CONE. vii. 436.

Σκοπητέον γὰρ καὶ ἐν τούτῳ, ὅτι εἰ κατὰ τοὺς ὀρθοδόξους πατέρας, ἅμα σὰρξ, ἅμα Θεοῦ λόγου σὰρξ, μηδέποτε μερισμοῦ ἔννοϊαν δεχομένη, ἀλλ' ὅλη ὅλως τῇ θείᾳ φύσει προσληφθεῖσα, καὶ ὁλοκλήρως θεωθεῖσα, πῶς διχασθήσεται, ἢ ἰδιοστατηθήσεται παρὰ τῶν ἀσεβῶς τοῦτο δρᾶν ἐπιχειρούντων ; . . . ὅπου γὰρ ψυχὴ Χριστοῦ, ἐκεῖ καὶ ἡ θεότης· καὶ ὅπου σῶμα Χριστοῦ, ἐκεῖ καὶ ἡ θεότης.—Ibid. 440, 441.

συναχθήσεται οὖν τοῖς τοῦ Χριστοῦ εἰκόνα γράφειν οἰομένοις ἡ τὸ θεῖον περιγραπτὸν καὶ τῇ σαρκὶ συγχυθὲν, ἡ τὸ σῶμα τοῦ Χριστοῦ ἀθέωτον καὶ διηρημένον, κ. τ. λ.—Ibid. 444.

NOTE (B), PAGE 78.

ὁ δὲ τολμῶν ἀπὸ τοῦ παρόντος κατασκευάσαι εἰκόνα, ἢ προσκυνῆσαι, ἢ στῆσαι ἐν ἐκκλησίᾳ ἢ ἐν ἰδιωτικῷ οἴκῳ, ἢ κρύψαι, εἰ μὲν ἐπίσκοπος ἢ πρεσβύτερος ἢ διάκονος εἶεν, καθαιρεῖσθω.—Ibid. 508.

NOTE (C), PAGE 78.

Εἴ τις οὐχ ὁμολογεῖ τὴν ἀειπαρθένον Μαρίαν κυρίως καὶ ἀληθῶς θεοτόκον, ὑπερτέραν τε εἶναι πάσης ὁρατῆς καὶ ἀοράτου κτίσεως, καὶ μετὰ εἰλικρινοῦς πίστεως τὰς αὐτῆς οὐκ ἐξαιτεῖται πρεσβείας, ὡς παρῶρησίαν ἐχούσης πρὸς τὸν ἐξ αὐτῆς τεχθέντα Θεὸν ἡμῶν, ἀνάθεμα.—Ibid. 524.

NOTE (D), PAGE 78.

Εἴ τις . . . τὰς τούτων οὐκ ἐξαιτεῖται προσευχὰς, ὡς παρῶρησίαν ἐχόντων ὑπὲρ τοῦ κόσμου πρεσβεύειν, κατὰ τὴν ἐκκλησιαστικὴν παράδοσιν, ἀνάθεμα.—Ibid. 528.

NOTE (E), PAGE 7.

Εὐφρανθήτωσαν . . . οἱ τὴν ἀληθῆ τοῦ Χριστοῦ εἰκόνα εἰλικρινεστάτῃ ψυχῇ ποιοῦντες . . . ἦν αὐτὸς ὁ ἱεροτελεστής καὶ Θεός, τὸ ἡμῶν ἐξ ἡμῶν ὀλικῶς ἀναλαβόμενος φύραμα, κατὰ τὸν καιρὸν τοῦ ἐκουσίου πάθους εἰς τύπον καὶ ἀνάμνησιν ἐναργεστάτῃ τοῖς αὐτοῦ μύσταις παραδέδωκε.—Ibid. 445.

Nice, II. A.D. 787.

NOTE (F), PAGE 79.

Ut Constantinopoli conveniretur constitutum fuerat, et reipsa observatum.—Not. Sever. Bin. Conc. vii. 651.

NOTE (G), PAGE 79.

Ita Sacrosancta Synodus œcumenica Constantinopoli turbata, Nicææ fuit habita, &c.—Ibid. ibid.

NOTE (H), PAGE 79.

Legati sedis Apostolicæ primo loco sedentes.—Ibid. ibid.

NOTE (I), PAGE 79.

Carolus Rex Francorum misit Synodalem librum ad Britanniam, sibi a Constantinopoli directum, in quo libro (heu ! prô dolor !) multa inconvenientia et veræ fidei contraria reperiabantur : maxime quod pene omnium Orientalium doctorum, non minus quam trecentorum, vel eo amplius, Episcoporum, unanimi assertione confirmatum fuerit, imagines adorari debere, quod omnino Ecclesia Dei execratur. Contra quod scripsit Albinus Epistolam ex autoritate divinarum Scripturarum mirabiliter affirmatam, illamque cum eodem libro, ex persona episcoporum ac principum nostrorum, Regi Francorum attulit.—Roger Hoveden, *Annal.* p. 1. ann. 792. Cited by Collier, *Eccles. Hist.* i. 139, and Bull, *Corruptions of the Church of Rome*, in vol. ii. p. 279, of his works.

NOTE (K), PAGE 79.

Sanctorum patrum Episcoporum, et virorum venerabilium, . . qui in Germaniæ, Galliæ, Aquitaniæ, et Britanniæ partibus, &c. Epist. Car. Mag. ad Elipandum. Conc. vii. 1049. Episcopis universi regni Francorum, Italiæ, Galliæ, ac Germaniæ, præsentem Carolo Magno Rege, atque Hadriani Papæ legatis, &c.—Conc. vii. 1013.

NOTE (L), PAGE 79.

Canon 2.—Allata est in medium quæstio de nova Græcorum Synodo, quam de adorandis imaginibus Constantinopoli fecerunt, in qua scriptum habebatur, ut qui imaginibus Sanctorum, ita ut deificæ Trinitati, servitium aut adorationem non impenderent, anathema judicarentur. Qui supra sanctissimi Patres nostri *omnimodis adorationem et servitutem renuentes contempserunt, atque consentientes condemnaverunt.*—Conc. vii. 1057.

Anno Domini dcccxciii. Carolo in Franconofurt Pascha celebrante, Synodus Episcoporum magna collecta est ex omnibus regni provinciis: legati quoque Hadriani Papæ in ejus vice affuerunt. In hac Synodo hæresis cujusdam Episcopi, Felicis nomine, damnata est. Synodus etiam, quæ ante paucos annos in Constantinopoli congregata, *sub Hirene et Constantino* filio ejus, septima et universalis ab ipsis appellata est, ut nec septima nec aliquid diceretur, quasi supervacua ab omnibus abdicata est. Abbas Uspergensis, in his Chronicle, p. 176, cited by Bull, Works, ii. 277.

NOTE (M), PAGE 79.

Quo Iconoclastæ hæretici Nicænam II. Synodum condemnarunt.—Conc. vii. 1299.

NOTE (N), PAGE 79.

Conventus Parisiensis de Imaginibus.—Conc. vii. 1542.

NOTE (O), PAGE 80.

αὐτὸ σῶμα καὶ αὐτὸ αἷμα.—Conc. vii. 449.

NOTE (P), PAGE 80.

Καὶ βασιλειος . . . ὁ τὴν ὑφ' ἡλίου τὴν λεῖαν βάσιν τῶν ὀρθῶς ἐκδιδάξας δογμάτων . . . ὁ δὲ . . . ἐν τῇ εὐχῇ τῆς θείας ἀναφορᾶς ὧδέ πως λέγει.—Ibid. ibid.

NOTE (Q), PAGE 80.

On the Liturgy ascribed to St. Basil, in use at Constantinople at this day, I would observe, 1st, that the terms rational and unbloody sacrifice (τὴν λογικὴν ταύτην καὶ ἀναίμακτον θυσίαν) are applied to the elements of bread and water when placed on the altar, *before* the prayer of consecration by invocation of the

Holy Ghost. 2nd, The prayer of consecration is as follows,—
 προσθέντες τὰ ἀντίτυπα τοῦ ἁγίου σώματος καὶ αἵματος τοῦ Χριστοῦ
 σου δεόμεθα καὶ σὲ παρακαλοῦμεν . . . τὸν μὲν ἄρτον τοῦτον ποιήσον
 αὐτὸ τὸ τίμιον σῶμα τοῦ κυρίου, καὶ θεοῦ, καὶ σωτῆρος ἡμῶν Ἰησοῦ
 Χριστοῦ . . . τὸ δὲ ποτήριον τοῦτο, αὐτὸ τὸ τίμιον αἷμα τοῦ κυρίου
 καὶ Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ . . . Μεταβαλὼν τῷ
 πνεύματί σου τῷ ἁγίῳ. 3. This is succeeded by the following,—
 Ἡμᾶς δὲ πάντας, τοὺς ἐκ τοῦ ἐνὸς ἄρτον καὶ τοῦ ποτηρίου μετέχον-
 τας, ἐνώσας ἀλλήλοις εἰς ἐνὸς πνεύματος ἁγίου κοινωνίαν, καὶ
 μηδένα ἡμῶν εἰς κρίμα, ἢ εἰς κατάκριμα, ποιήσαις μετασχεῖν τοῦ
 ἁγίου σώματος καὶ αἵματος τοῦ Χριστοῦ σου. Goar's *Rituale*
Græcorum, pp. 164. 169. 170. From the Greek-Arabic Liturgy
 of St. Basil, belonging to the Church of Alexandria, I will cite
 merely the prayer of consecration. Ποίησιν τὸν μὲν ἄρτον τοῦτον
 γίνεσθαι εἰς τὸ ἅγιον σῶμα αὐτοῦ τοῦ κυρίου δὲ καὶ Θεοῦ καὶ σωτῆ-
 ρος ἡμῶν Ἰησοῦ Χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν τὴν
 αἰώνιον τοῖς ἐξ αὐτοῦ μεταλαμβάνουσιν· τὸ δὲ ποτήριον τοῦτο τὸ
 τίμιον αἷμα τὸ τῆς καινῆς διαθήκης αὐτοῦ τοῦ κυρίου κ. τ. λ. . . τοῖς
 ἐξ αὐτοῦ μεταλαμβάνουσιν. Renaudot, *Col. Liturg. Orient.* i. 69.
 From the Coptic Liturgy of St. Basil, I will cite also the words
 of consecration. Ostende faciem super hunc panem, et super
 hunc calicem, quos super mensam hanc tuam Sacerdotalem posui-
 mus: benedic eos, sanctifica eos, consecra eos, transfer eos, ita ut
 panis quidem hic fiat corpus tuum sanctum, et hoc mistum in
 hoc calice sanguis tuus pretiosus, ut sint nobis omnibus præsidium,
 medicina, salus animarum, corporum, spirituumque. *Ibid.* p. 3.

Constantinople, A.D. 879.

NOTE (R), PAGE 81.

“Ὡρισεν ἡ ἁγία σύνοδος, ὥστε εἰ τινες τῶν ἐξ Ἰταλίας κληρικῶν,
 ἢ λαϊκῶν, ἢ ἐπισκόπων, ἐν τῇ Ἀσίᾳ, ἢ Εὐρώπῃ, ἢ Λιβύῃ διατρίβοντες
 ὑπὸ δεσμὸν, ἢ καθαίρεσιν, ἢ ἀναθεματισμὸν παρὰ τοῦ ἀγιοπάτου πάπα
 ἐγένοντο Ἰωάννου, ἵνα εἰσὶν οἱ τοιοῦτοι καὶ παρὰ Φωτίου τοῦ ἀγιοτά-

του πατριάρχου Κωνσταντινουπόλεως ἐν τῷ αὐτῷ τῆς ἐπιτιμίας ὄρφ, τουτέστιν ἡ καθηρημένοι, ἡ ἀνατεθεματισμένοι, ἡ ἀφωρισμένοι, οὓς μέντοι Φώτιος ὁ ἀγιώτατος ἡμῶν πατριάρχης κληρικοὺς ἢ λαϊκοὺς, ἢ τοῦ ἀρχιερατικοῦ καὶ ἱερατικοῦ τάγματος, ἐν οἰαδήποτε παροικίᾳ ὑπὸ ἀφορισμὸν, ἢ καθαίρεσιν, ἢ ἀναθεματισμὸν ποιήσῃ· ἵνα ἔχῃ αὐτοὺς καὶ ὁ ἀγιώτατος πάπας Ἰωάννης, καὶ ἡ κατ' αὐτὸν ἀγία τοῦ Θεοῦ Ρωμαίων ἐκκλησία ἐν τῷ αὐτῷ τῆς ἐπιτιμίας κρίματι. μηδὲν τῶν προσόντων πρεσβείων τῷ ἀγιωτάτῳ θρόνῳ τῆς Ρωμαίων ἐκκλησίας μηδὲ τῷ ταύτης προέδρῳ τὸ σύνολον καινοτομούμενον μήτε νῦν, μήτε εἰς τὸ μετέπειτα.—Conc. viii. 1526.

NOTE (S), PAGE 82.

Post hæc autem Leo papa indelebile monumentum erigendum putavit, quo posteris innotesceret, in sacro symbolo esse nihil addendum. Siquidem in basilica Sancti Petri, duas tabulas argenteas ad confessionem ejusdem Sancti Petri affigendas curavit, in quarum altera symbolum Latine scriptum legeretur, in altera vero Græce exaratum, absque aliquo quatuor illarum syllabarum additamento, *Filioque*, sed illud in suo pristino candore voluit integrum permanere.—Conc. vii. 1198.

NOTE (T), PAGE 83.

See Concilium Aquisgranense, in Conc. vii. 1194.

Lateran, I., A.D. 1123.

NOTE (U), PAGE 83.

Ego Henricus, D. G. Rom. Imp. Aug., pro amore Dei et Sanctæ Romanæ Ecclesiæ . . . dimitto Deo, et sanctis ejus Apostolis Petro et Paulo, et sanctæ Catholicæ Ecclesiæ, omnem investituram per anulum et baculum, et concedo in omnibus ecclesiis fieri electionem et liberam consecrationem, &c.—Conc. x. 901.

Lateran, III. A.D. 1179.

NOTE (x), PAGE 84.

Canon 1.—Statuimus igitur, ut si forte inter cardinales de substituendo pontifice non potuerit concordia plena esse, et duabus partibus concordantibus tertia pars noluerit concordare, aut sibi alium præsumpserit ordinare: ille Romanus pontifex habeatur, qui a duabus partibus fuerit electus et receptus. Si quis autem de tertiæ partis nominatione confisus, quia rem non potest, sibi nomen Episcopi usurpaverit: tam ipse, quam qui eum receperint, excommunicationi subjaceant, &c. Præterea si a paucioribus aliquis, quam a duabus partibus, fuerit electus ad apostolatus officium, nisi major concordia intercesserit, nullatenus assumatur, et prædictæ pœnæ subjaceat, si humiliter noluerit abstinere, &c. Conc. x. 1508.

NOTE (y), PAGE 84.

Gulielmus Tyrensis, Albertus Bethlehemita, Heraclius Cæsariensis, Rodulfus Sebastianus, Totius Aconensis, et Romanus Tripolitanus.

NOTE (z), PAGE 84.

See Le Quien, *Oriens Christianus*, vol. iii., towards the end; where we have the catalogue, *Præsulum ritûs Latini in Orientali tractû.*

Lateran, IV., A.D. 1215.

NOTE (aa), PAGE 85.

Facto prius ab ipso Papa exhortationis sermone, recitata sunt in pleno Concilio capitula septuaginta, quæ aliis placabilia, aliis videbantur onerosa. *Matt. Paris*, p. 272, cited by *Collier*, i. 425.

NOTE (BB), PAGE 85.

Venere tum quidem multi in consultationem, nec decerni tamen quicquam aperte potuit. Platina, in vitâ Innocent. III.

NOTE (CC), PAGE 85.

Vol. x. p. 99.

NOTE (DD), PAGE 85.

Nov. Eccles. Hist., Cent. xiii. p. 95, cited by Collier, i. 425.

Lyons, I., A.D. 1245.

NOTE (EE), PAGE 86.

Nos itaque super præmissis et compluribus aliis ejus nefandis excessibus, cum fratribus nostris et sacro Concilio deliberatione præhabita diligenti, cum Jesu Christi vices, licet immeriti, teneamus in terris memoratum principem, qui se imperio et regnis omnique honore ac dignitate reddidit tam indignum suis ligatum peccatis, et abjectum, omnique honore et dignitate privatum a Domino ostendimus, denunciamus, ac nihilominus sententiando privamus; omnes, qui ei juramento fidelitatis tenentur adstricti, a juramento hujusmodi perpetuo absolventes: auctoritate apostolica firmiter inhibendo, ne quisquam de cætero sibi tanquam imperatori vel regi pareat vel intendat, et decernendo quoslibet: qui deinceps ei velut imperatori vel regi consilium vel auxilium præstiterint, seu favorem, ipso facto excommunicationis vinculo subiacere.”—Conc. xi. 645.

Lyons, II., A.D. 1414.

NOTE (FF), PAGE 87.

Imperator, diaconum consuetam Papæ commemorationem inter

divina mysteria pronuntiaturum cohibet. Le Quien, *Oriens Christ.* i. 288.

NOTE (GG), PAGE 87.

Michael Palæologus, the Grecian Emperor, was one of the first princes whom this audacious priest (Martin IV.) solemnly excommunicated; and the pretext was that he had broken the peace concluded between the Greek and Latin churches at the council of Lyons. Mosheim (*Maclaine's Trans.*) iii. 183, 184.

Aquileia. Perpignan. Pisa. A.D. 1409.

NOTE (HH), PAGE 88.

Ipsosque Angelum Corarium (Gregory XII.) et Petrum de Luna (Benedict XIII.) de papatu, ut præfertur, contententes, et eorum utrumque, fuisse et esse notorios schismaticos . . . necnon notorios hæreticos et a fide devios . . . omni honore et dignitate etiam papali indignos; ipsosque et eorum utrumque . . . ne regnent, vel imperent, aut præsent, a Deo, et sacris canonibus fore ipso facto abjectos et privatos, et etiam ab ecclesia præcisos, &c.—*Conc. xi.* 2127.

NOTE (II), PAGE 88.

. . . . ipsosque Petrum de Luna (Benedict XIII.) et Petrum de Candia (Alexander V.) fuisse et esse notorios schismaticos, et pertinaces, notoriisque perjuriis irretitos, et ecclesiam Dei scindentes notorie, et ob hoc omnino dignitate papali et alia quacumque se reddidisse indignos.—*Conc. xi.* 2106.

NOTE (KK), PAGE 88.

Decimum sextum Generale Concilium fuit Pisanum, indictum et congregatum a cardinalibus Gregorii XII. et Benedicti XIII. A.S. 1409.—Azorius, cited by Labbé and Cossart, *Conc. xi.* 2139.

Constance, A.D. 1414.

NOTE (LL), PAGE 89.

. . . . eadem sancta Synodus pronuntiat, decernit et declarat eundem Petrum de Luna, Benedictum decimum tertium, nuncupatum, fuisse et esse perjurum, universalis Ecclesiæ scandalizatorem, schismaticum et hæreticum, ac a fide devium ac omni titulo, gradu, honore et dignitate se reddidisse indignum, a Deo ejectum et præcisum, et omni jure eidem in papatu et Romano pontifici, ac Romanæ Ecclesiæ quomodolibet competente, ipso jure privatum, et ab Ecclesia Catholica tanquam membrum aridum præcisum.—Conc. Const. Sess. 37. Labbé and Cossart, xii. 235.

NOTE (MM), PAGE 89.

. . . ipsumque dominum Joannem simoniacum notorium . . . ipsumque propter præmissa et alia crimina in processu dictæ causæ contra eum deducta et contenta, tanquam indignum et inutilem et damnosum, a papatu et omni ejus administratione spirituali et temporali amovendum, privandum, et deponendum fore. Et cum hoc dicta sancta Synodus amovet, privat, et deponit, universos et singulos Christicolas, cujuscumque status, dignitatis, vel conditionis existant, ab ejus obedientia et fidelitate et juramento absolutos declarando. Datum Constantiæ, &c. die Mercurii, 29 mensis Maii, Anno Domini, 1415.—Conc. Const. Sess. 12. Labbé and Cossart, xii. 95, 96.

NOTE (NN), PAGE 89.

Item declarat, quod quicumque cujuscumque conditionis, status dignitatis etiamsi papalis, qui mandatis, statutis, seu ordinationibus aut præceptis hujus Sacræ Synodi, et cujuscumque alterius Concilii Generalis legitime congregati, super præmissis, seu ad ea pertinentibus, factis, vel faciendis, obedire contumaciter contempserit, nisi resipuerit, condignæ pœnitentiæ subjiciatur, et debite

puniatur, etiam ad alia juris subsidia (si opus fuerit) recurrendo.
—Conc. Const. Sess. 5. Labbé and Cossart, xii. 22.

NOTE (OO), PAGE 89.

Approbatum. Quoad ea nimirum quæ ibidem ad fidem pertinentia contra Wiclefium, Hussum, Matthæum Dresdense[m] et Hieronymum Pragensem decreta et promulgata leguntur. . . . Quæ vero de auctoritate Concilii supra pontificem constituerunt, sententia Florentini et Lateranensis Conciliorum plane reprobata sunt. Note of Binius, in Labbé and Cossart, xii. 287, 288. “Quibus sic factis, sanctissimus dominus noster papa dixit respondendo ad prædicta, quod omnia et singula determinata, conclusa, et decreta in materiis fidei per præsens Concilium, conciliariter tenere et inviolabiliter observare volebat, et nunquam contraire quoquo modo.”—Sessio 45. Conc. Const. in Labbé and Cossart, xii. 258.

Pavia. Sienna, A.D. 1423.

NOTE (PP), PAGE 90.

— pro loco dicti proxime futuri Concilii celebrandi supradicti, eodem consentiente et approbante Concilio, civitatem Papiensem tenore præsentium deputamus et etiam assignamus.”—Martin V., in Sess. 44. Conc. Const. Labbé and Cossart, xii. 257.

Basle, A.D. 1431—1442.

NOTE (QQ), PAGE 92.

. . . . Nicolaus V., pacis gratia approbavit eas constitutiones quæ de beneficiis Ecclesiasticis edictæ ac promulgatæ fuerunt: reliqua omnia quæ aliorum Conciliorum decretis et constitutionibus non sunt definit, iudicio ejusdem Nicolai, sententiam prædecessoris sui Eugenii hac in re imitantis, rejecta et improbata fuerunt.—Note of Binius in Conc. Basil. Labbé and Cossart, xii. 1421.

Florence, A. D. 1439.

NOTE (RR), PAGE 93.

Ἐπειδὴ ἄρα πανουργίαις καὶ φενακισμοῖς καὶ ἀνάγκαις καὶ μὴ ἐξετάσει ἀληθείας τὰ τῆς ψευδοσυνόδου ἐκείνης πέρας ἔλαβε, καὶ παρὰ τὴν ἡμετέραν διάνοιαν ἄκυρον τὸ ἐπιτροπικὸν μενέτω.—Conc. Constantin. Sess. 2. Labbé and Cossart, xiii. 1367.

NOTE (SS), PAGE 93.

“Utque *Generalis octavi Concilii* jampridem Florentiæ habiti acta è Græco in Latinum sermonem verterem,” &c.—Barthol. Abrah. Cretensis.—Labbé and Cossart, xiii. 1264. This is the passage in which Binius did not scruple to change octavi into sexdecimi, to make it square with the Roman accounts.

Trent, A. D. 1545—1563.

NOTE (TT), PAGE 96.

Numerus prælatorum cujuscumque nationis qui ad œcumenicam Tridentinam Synodum convenere.

Itali 187, *per procuratores* duo.

Galli 26, *per procuratorem* unus.

Hispani 31, *per procuratores* 4.

Germani 2, *per procuratores* 4.

Angli 1. Hiberni 3.

Lusitani 3. Poloni 2.

Hungari 2. Flandri 2.

Moravi 1. Croati 1.

Illyrici 3. Græci 9.—Conc. xiv. 938.

The one English Bishop was Goldwell, formerly of St. Asaph. The three Irish are stated to have been Magongail, Bishop of Raphoe, O'Hart, Bishop of Aghadoe, and Oberlaith, Bishop of Ross.

VII. NICE, II., A.D. 787.

From the 4th Action.

The Holy Synod exclaimed, the instructions of the inspired Fathers have directed us aright: from them we have drawn truth and drank of it; by following them, we have escaped falsehood: being taught by them, we salute the venerable images. The Fathers preach, we are the children of obedience, and, in the face of our mother, rejoice in the tradition of the Catholic Church. Believing in one God, who is praised in the Trinity, we salute the honourable images. Let them be anathema who do not. Let those who do not think thus, be driven far away from the Church. We follow the ancient institution of the Catholic Church. We anathema-

Ἡ ἁγία σύνοδος ἐξεβόησε· τῶν θεοφθόγγων πατέρων αἱ διδασκαλίαι ἡμᾶς διωρθώσαντο. ἐξ αὐτῶν ἀρυσάμενοι τὴν ἀλήθειαν ἐποτίσθημεν. αὐτοῖς κατακολουθήσαντες, τὸ ψεῦδος ἐδιώξαμεν. παρ' αὐτῶν διδαχθέντες, σεπτὰς εἰκόνας ἀσπαζόμεθα. πατέρες κηρύττουσι, τέκνα ὑπακοῇς ἐσμεν, καὶ ἐγκανχώμεθα ἐν προσώπῳ μητρὸς τῇ παραδόσει τῆς καθολικῆς ἐκκλησίας. πιστεύοντες εἰς ἓνα Θεὸν τὸν ἐν τριάδι ἀννυμνούμενον, τὰς τιμίας εἰκόνας ἀσπαζόμεθα· οἱ μὴ οὕτως ἔχοντες ἀνάθεμα ἔστωσαν. οἱ μὴ οὕτως φρονοῦντες πόρρω τῆς ἐκκλησίας ἐκδιωχθήτωσαν. ἡμεῖς τῇ ἀρχαίᾳ θεσμοθεσίᾳ τῆς καθολικῆς ἐκκλησίας ἐπακολουθοῦμεν. ἡμεῖς τοὺς προστιθέντας τι, ἢ ἀφαιροῦντας ἐκ τῆς καθολικῆς ἐκκλησίας, ἀναθεμα-

tize them who add anything to the Church, or take away anything from it. We salute the venerable images; we condemn with anathema them who do not. Anathema to the accusers of the Christians, and to the image-breakers. Anathema to them who cite against the venerable images the sentences of Holy Scripture, which are against idols. Anathema to them who say that the Christians go to the images as to idols. Anathema to them who knowingly communicate with the insulters and dishonourers of the images. Anathema to them who say that beside Christ our God, any other has delivered us from idols. Anathema to those who dare to say that the Catholic Church ever receives idols.

τίζομεν. ἡμεῖς τὴν ἐπίσακτον καινοτομίαν τῶν Χριστιανοκατηγόρων ἀναθεματίζομεν. ἡμεῖς τὰς σεπτὰς εἰκόνας ἀσπαζόμεθα. ἡμεῖς τοὺς μὴ οὕτως ἔχοντας τῷ ἀναθέματι καθυποβάλλομεν. τοῖς Χριστιανοκατηγόροις, ἤτοι τοῖς εἰκονοκλάσταις ἀνάθεμα. τοῖς ἐκλαμβάνουσι τὰς τῆς θείας γραφῆς ῥήσεις, τὰς κατὰ τῶν εἰδώλων, εἰς τὰς σεπτὰς εἰκόνας, ἀνάθεμα. τοῖς μὴ ἀσπαζομένοις τὰς ἁγίας καὶ σεπτὰς εἰκόνας, ἀνάθεμα. τοῖς ἀποκαλοῦσι τὰς ἱερὰς καὶ σεπτὰς εἰκόνας εἰδῶλα, ἀνάθεμα. τοῖς λέγουσιν, ὅτι ὡς θεοῖς οἱ Χριστιανοὶ ταῖς εἰκόσι προσέρχονται, ἀνάθεμα. τοῖς κοινωνοῦσιν ἐν γνώσει τοῖς ὑβρίζουσι καὶ ἀτιμάζουσι τὰς σεπτὰς εἰκόνας, ἀνάθεμα. τοῖς λέγουσιν, ὅτι πλὴν Χριστοῦ τοῦ Θεοῦ ἡμῶν ἄλλος ἐβρύσατο ἡμᾶς ἐκ τῶν εἰδώλων, ἀνάθεμα. τοῖς τολμῶσι λέγειν τὴν καθολικὴν ἐκκλησίαν εἰδῶλά ποτε δεδέχθαι, ἀνάθεμα.—Conc. vii. p. 318.

From the Same.

Moreover we salute also the image of the honourable and life-giving cross, and the holy relics of the Saints; and we receive and salute and embrace the holy and venerable images, according to the primitive tradition of the Holy Catholic Church of God, and of our holy Fathers, who both received them, and ordained them to be in all the most holy Churches of God, and in every place of His dominion. We, therefore, as is aforesaid, honour and salute and honourably worship the holy and venerable images, that is to say, the image of the humanity of our Great God and Saviour Jesus Christ, and of our im-

Ἔτι γε μὴν ἀσπαζόμεθα καὶ τὸν τύπον τοῦ τιμίου καὶ ζωοποιῦ σταυροῦ, καὶ τὰ ἅγια λείψανα τῶν ἁγίων, καὶ τὰς ἁγίας καὶ σεπτὰς εἰκόνας ἀποδεχόμεθα, καὶ ἀσπαζόμεθα, καὶ περιπτυσσόμεθα κατὰ τὴν ἀρχῇθεν παράδοσιν τῆς ἁγίας τοῦ Θεοῦ καθολικῆς ἐκκλησίας, εἴτουν τῶν ἁγίων πατέρων ἡμῶν, τῶν ταύτας καὶ δεξαμένων καὶ κυρωσάντων εἶναι ἐν πάσαις ταῖς ἀγιοτάταις τοῦ Θεοῦ ἐκκλησίαις, καὶ ἐν παντὶ τόπῳ τῆς δεσποτείας αὐτοῦ. ταύτας δὲ τὰς τιμίας καὶ σεπτὰς εἰκόνας, καθὼς προεیرهται, τιμῶμεν καὶ ἀσπαζόμεθα, καὶ τιμητικῶς προσκυνοῦμεν· τουτέστι, τὴν τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ ἐνανθρωπήσεως εἰκόνα, καὶ τῆς ἀχράντου

maculate Lady and holy Mother of God, of whom He was pleased to be made flesh, and to save and turn us away from impious love of idols: and the forms and representations of the holy and incorporeal angels, for they also appeared to the righteous as men: in like manner, of the Divine Apostles worthy of all praise, and of the inspired prophets, of the victorious martyrs, and of holy men: that by the representation of them we may be able to attain to the memory and remembrance of the prototype, and become, in some sense, partakers of sanctification. We have been taught thus to think, and we have been confirmed in this opinion both by our holy Fathers, and their divinely transmitted instruction.

δεσποίνης ἡμῶν καὶ παναγίας θεοτόκου, ἐξ ἧς αὐτὸς ἠνδόκησε σαρκωθῆναι, καὶ σῶσαι καὶ ἀπαλλάξαι ἡμᾶς πασῆς δυσσεβοῦς εἰδωλομανίας· τῶν τε ἁγίων καὶ ἁσωμάτων ἀγγέλων· καὶ ἄνθρωποι γὰρ τοῖς δικαίοις ἐνεφανίσθησαν. ὁμοίως δὲ καὶ τῶν θείων καὶ πανευφύμων ἀποστόλων, τῶν θεηγόρων προφήτων, καὶ ἀθλοφόρων μαρτύρων, καὶ ὁσίων ἀνδρῶν τὰς μορφὰς καὶ εἰκονίσματα· ὥς διὰ τῆς αὐτῶν ἀναζωγραφήσεως εἰς ὑπόμνησιν καὶ μνήμην ἀνάγεσθαι δύνασθαι πρὸς τὸ πρωτότυπον, καὶ ἐν μετέξει γίνεσθαι τινος ἁγιασμοῦ. ταῦτα οὕτω φρονεῖν ἐδιδάχθημεν, καὶ ἐβεβαιώθημεν παρὰ τε τῶν ἁγίων πατέρων ἡμῶν, καὶ τῆς αὐτῶν θεοπαραδότου διδασκαλίας.—Conc. vii. 322.

DECREE OF THE SYNOD.

FROM THE 7TH ACTION.—(*On Image Worship.*)

And to speak briefly, we preserve without innovation all the ecclesiastical traditions which have been ordained for us, whether written or unwritten. One of which is the formation of image-representation, so as to harmonize with the History of the Gospel narrative, for the confirmation of the true and not fanciful, manhood of God the Word, and to be profitable for the same purpose. For the things which are illustrative of each other, have unquestionably a signification common to both. These things being so, we, treading as it were on the King's highway, and following the divine instruction of our holy Fathers, and the tradition of the Catholic Church—for we

Καὶ συνελόντες φαμέν, ἀπάσας τὰς ἐκκλησιαστικὰς ἐγγράφως ἢ ἀγράφως τεθεσπισμένας ἡμῖν παραδόσεις ἀκαινοτομήτως φυλάττομεν· ὧν μία ἐστὶ καὶ ἡ τῆς εἰκονικῆς ἀναζωγραφήσεως ἐκτύπωσις, ὡς τῇ ἱστορίᾳ τοῦ εὐαγγελικοῦ κηρύγματος συνάδουσα, πρὸς πίστωσιν τῆς ἀληθινῆς καὶ οὐ κατὰ φαντασίαν τοῦ Θεοῦ λόγου ἐνανθρωπήσεως, καὶ εἰς ὁμοίαν λυσιτέλειαν ἡμῖν χρησιμεύουσα. τὰ γὰρ ἀλλήλων δηλωτικὰ, ἀναμφιβόλως καὶ τὰς ἀλλήλων ἔχουσιν ἐμφάσεις τούτων οὕτως ἐχόντων, τὴν βασιλικὴν ὥσπερ ἐρχόμενοι τρέβον, ἐπακολουθοῦντες τῇ θεηγόρῳ διδασκαλίᾳ τῶν ἁγίων πατέρων ἡμῶν, καὶ τῇ παραδόσει τῆς καθολικῆς ἐκκλησίας· τοῦ γὰρ

know this to proceed from the Holy Ghost which dwelleth in her—decree with all certainty and accuracy, that, like as the figure of the holy and life-giving cross, so also the venerable and holy images, whether (*painted*) in colours, or (*formed*) of stones or any other fitting substance, shall be placed in the holy churches of God, (*being described*) on the sacred vessels, and garments, on walls and tables, in houses and on the highways; (*namely*), of the image of our Lord and God and Saviour Jesus Christ, and of our undefiled Lady the Holy Mother of God, and of the honourable angels, and all saints, and holy men. For, accordingly as they are constantly seen by means of image-representation, so also are they who behold them raised to the remembrance and desire of the prototypes; and to pay to these (*images*) salutation and respectful worship: not, indeed, that true worship of faith which is due to God alone: but to make in

ἐν αὐτῇ οἰκήσαντος ἁγίου πνεύματος εἶναι ταύτην γινώσκομεν· ὀρίζομεν σὺν ἀκριβείᾳ πάση καὶ ἐμμελείᾳ παραπλησίως τῷ τύπῳ τοῦ τιμίου καὶ ζωοποιοῦ σταυροῦ ἀνατίθεται τὰς σεπτὰς καὶ ἁγίας εἰκόνας, τὰς ἐκ χρωμάτων καὶ ψηφίδος καὶ ἑτέρας ὕλης ἐπιτηδεύως ἐχούσης, ἐν ταῖς ἁγίαις τοῦ Θεοῦ ἐκκλησίαις, ἐν ἱεροῖς σκεύεσι καὶ ἐσθῆσι, τοίχοις τε καὶ σανίσιν, οἴκοις τε καὶ ὁδοῖς· τῆς τε τοῦ κυρίου καὶ Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ εἰκόνας, καὶ τῆς ἀχράντου δεσποίνης ἡμῶν τῆς ἁγίας θεοτόκου, τιμίων τε ἀγγέλων, καὶ πάντων ἁγίων καὶ ὁσίων ἀνδρῶν· ὅσῳ γὰρ συνεχῶς δι' εἰκονικῆς ἀνατυπώσεως ὁρῶνται, τοσοῦτον καὶ οἱ ταύτας θεώμενοι διανίστανται πρὸς τὴν τῶν πρωτοτύπων μνήμην τε καὶ ἐπιδόθησιν, καὶ ταύταις ἀσπασμὸν καὶ τιμητικὴν προσκύνησιν ἀπονέμειν, οὐ μὴν τὴν κατὰ πίστιν ἡμῶν ἀληθινὴν λατρείαν, ἣ πρέπει μόνῃ τῇ θείᾳ φύσει, ἀλλ'

honour of them, in the same manner as to the figure of the holy and life-giving cross, and to the holy gospels, and to the other sacred instruments, the presentation of frankincense and lights, as has been piously ordained by the ancients. For the honour rendered to the image is transmitted to the prototype: and he who worships the figure worships the substance of that which is represented by it; for thus the instruction of our holy Fathers is established, to wit, the tradition of the Catholic Church, which, from one end of the earth to the other has embraced the Gospel.

ὃν τρόπον τῷ τύπῳ τοῦ τιμίου καὶ ζωοποιοῦ σταυροῦ καὶ τοῖς ἁγίοις εὐαγγελίοις καὶ τοῖς λοιποῖς ἱεροῖς ἀναθήμασι, καὶ θυμιασμάτων καὶ φώτων προσαγωγὴν πρὸς τὴν τούτων τιμὴν ποιεῖσθαι, καθὼς καὶ τοῖς ἀρχαίοις εὐσεβῶς εἴθισται. ἡ γὰρ τῆς εἰκόνης τιμὴ ἐπὶ τὸ πρωτότυπον διαβαίνει· καὶ ὁ προσκυνῶν τὴν εἰκόνα, προσκυνεῖ ἐν αὐτῇ τοῦ ἐγγραφομένου τὴν ὑπόστασιν. οὕτω γὰρ κρατύνεται ἡ τῶν ἁγίων πατέρων ἡμῶν διδασκαλία, εἴπουν παράδοσις τῆς καθολικῆς ἐκκλησίας, τῆς ἀπὸ περάτων εἰς πέρατα δεξαμένης εὐαγγέλιον.—
 Conc. vii, 556.

FROM THE 7TH ACTION.

From the Synodical Epistle to Irene and Constantine.

(On Image Worship.)

It is decreed by all means to receive the venerable images of our Lord Jesus Christ, inasmuch as He was a perfect man, and according to all the historical account which is described in the Gospel narration; and of our undefiled Lady, the holy Mother of God, and of the holy angels; (who) appeared as men to those who were worthy of their manifestation; and of all the saints; and (the representations of) their agonistic contests; on tablets and on walls, and on the sacred vessels and vestments, as of old time the holy Catholic Church of God has received, and as has been ordained as well by the holy chief masters of our doctrine, as also by their divine successors, our fathers; and to worship or to salute

ὥστε κατὰ πάντα ἀποδέχεσθαι τὰς σεπτὰς εἰκόνας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καθὸ τέλειος ἄνθρωπος γέγονε, καὶ ὅσα ἱστορικῶς κατὰ τὴν εὐαγγελικὴν διήγησιν διαγράφονται· τῆς τε ἀχράντου δεσποίνης ἡμῶν τῆς ἁγίας θεοτόκου, ἁγίων τε ἀγγέλων· ὡς ἄνθρωποι ἐνεφανίσθησαν τοῖς ἀξίοις γενομένοις τῆς αὐτῶν ἐμφανείας· καὶ πάντων τῶν ἁγίων· καὶ τοὺς ἀγωνιστικοὺς αὐτῶν ἄθλους ἐν τε σάνισι καὶ ἐν τοίχοις, ἱεροῖς τε σκεύεσι καὶ ἐσθῆσι, καθὼς ἐκ τῶν ἀνέκαθεν χρόνων ἡ ἁγία τοῦ Θεοῦ καθολικὴ ἐκκλησία παρέλαβε, καὶ ἐθεσμοθετήθη παρὰ τε τῶν ἁγίων πρωτάρχων τῆς ἡμῶν διδασκαλίας, καὶ τῶν αὐτῶν διαδόχων θεσπεσίων πατέρων ἡμῶν· καὶ

them; for both mean the same thing. For to worship (*κυνεῖν*), in the ancient language of Greece, signifies to salute and to love: and the addition of *προς* indicates an augmentation of affection; as *φέρω* and *προσφέρω*, *κυρῶ* and *προσκυρῶ*, *κυνῶ* and *προσκυνῶ*, which marks intensity in the salutation and affection. For what a man loves that he also worships, and what he worships that he assuredly loves; which our human carriage towards our friends testifies, and an embrace, which fulfils both. Nor do we learn this merely from ourselves, but we find it written by the ancients in the Holy Scripture. For in the History of Kings, it is written, “And David arose, and fell on his face to the ground, and worshipped Jonathan:” three times, “and kissed him.” And what again doth our Lord in the Gospel say of the Pharisees? “They love the uppermost

ταύτας προσκυνεῖν, ἥτοι ἀσπάζεσθαι· ταυτὸν γὰρ ἀμφοτέρα· κυνεῖν γὰρ τῇ ἑλλαδικῇ ἀρχαίᾳ διαλέκτῳ τὸ ἀσπάζεσθαι καὶ τὸ φιλεῖν σημαίνει· καὶ τὸ τῆς πρὸς προθέσεως ἐπίτασιν τινα δηλοῦ τοῦ πόθου, ὥσπερ φέρω καὶ προσφέρω, κυρῶ καὶ προσκυρῶ, κυνῶ καὶ προσκυνῶ, ὃ ἐμφαίνει τὸν ἀσπασμὸν καὶ τὴν κατ’ ἐπέκτασιν φιλίαν. ὃ γὰρ τις φιλεῖ, καὶ προσκυνεῖ· καὶ ὃ προσκυνεῖ, πάντως καὶ φιλεῖ, ὡς μαρτυρεῖ ἡ ἀνθρωπίνη σχέσις ἢ παρ’ ἡμῶν πρὸς τοὺς φίλους γινομένη, καὶ ἔντευξις τὰ δύο ἀποτελοῦσα· οὐ μόνον δὲ τοῦτο παρ’ ἡμῖν, ἀλλὰ καὶ παρὰ τοῖς παλαιοῖς ἐν τῇ θείᾳ γραφῇ ἐγγεγραμμένον εὐρίσκομεν· ἐν γὰρ ταῖς ἱστορίαις τῶν βασιλειῶν γέγραπται· καὶ Δαβὶδ ἀνέστη, καὶ ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ, καὶ προσεκύνησε τρις τὸν Ἰωνάθαν, καὶ κατεφίλησεν αὐτόν. τί δὲ πάλιν ὁ κύριος περὶ τῶν φαρισαίων εὐαγγελικῶς φησιν; ἀγαπῶσι τὰς πρωτοκλισίας ἐν τοῖς δείπνοις, καὶ τοὺς ἀσπασ-

rooms at feasts and salutations in the markets." Here it is plain that He speaks of worship as salutation And although the word προσκύνησις be often found applied in the Holy Scripture, and by our holy and eloquent Fathers, with reference to the spiritual λατρεία it is that being a word of many meanings, it has for one of its significations the worship of λατρεία. For there is also a worship of honour, and affection, and fear: as we worship your glorious and most serene empire. There is another worship of fear alone, as Jacob worshipped Esau. And there is another of thankfulness. As Abraham for the field which he bought of the sons of Heth for a burying place for Sarah his wife, worshipped them. And again they who look to receive some favour from their superiors, worship them, as Jacob worshipped Pharaoh. Hence also the Holy Scripture teaching us, "Thou shalt worship the Lord

μοὺς ἐν ταῖς ἀγοραῖς. δῆλον ἐνταῦθα ἀσπασμὸν τὴν προσκύνησιν λέγει εἰ δὲ καὶ πολλάκις εὐρηται ἡ προσκύνησις ἐν τῇ θείᾳ γραφῇ καὶ τοῖς ἀστειολόγοις ἀγίοις πατράσιν ἡμῶν ἐπὶ τῆς ἐν πνέυματι λατρείας, ὥς πολύσημος οὖσα ἡ φωνὴ μίαν τῶν αὐτῆς σημαινόμενων ἐμφαίνει τὴν κατὰ λατρείαν προσκύνησιν· ἔστι γὰρ προσκύνησις καὶ ἡ κατὰ τιμὴν καὶ πόθον καὶ φόβον· ὥς προσκυνοῦμεν ἡμεῖς τὴν καλλίνικον καὶ ἡμερωτάτην ὑμῶν βασιλείαν. ἔστιν ἐτέρα κατὰ φόβον μόνον· ὥς Ἰακώβ προσεκύνησε τὸν Ἡσαῦ. ἔστι καὶ κατὰ χάριν· ὥς Ἀβραὰμ ὑπὲρ ἀγροῦ, οὗ ἔλαβεν παρὰ τῶν υἱῶν Χετ εἰς ταφὴν Σάρρας τῆς γυναικὸς αὐτοῦ, προσεκύνησεν αὐτούς· πάλιν δὲ προσδοκῶντές τινες ἀντιλήψεως τυχεῖν παρὰ τῶν ὑπερεχόντων, προσκυνοῦσιν αὐτούς, ὥς Ἰακώβ τὸν Φαραώ· ἔνθεν καὶ ἡ θεία γραφὴ διδάσκουσα ἡμᾶς· Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ

thy God, and Him only shalt thou serve," speaks freely of worship, and not in respect to him alone, as being a word of various acceptations, and ambiguous: but it directs thou shalt serve (λατρεύσεις) Him alone; for to God alone do we offer Latria. These things being manifest, it is agreed unanimously and without gainsaying, that it is pleasing and acceptable in the sight of God to worship and salute the representative images of the dispensation of our Lord Jesus Christ, and of the undefiled Mother of God, and ever Virgin Mary, and of the honourable angels, and of all the saints. And if any one doth not so, but contends against, or behaves indifferently in respect to the worship of the venerable images, our holy and œcumenical synod anathematizes him.

μόνῳ λατρεύσεις· τὴν μὲν προσκύνησιν ἀπολύτως καὶ οὐ μόνῳ εἴρηκεν, ὥς διάφορα σημαινόμενα ἔχουσιν καὶ ὁμώνυμον οὔσαν τὴν φωνήν. τὸ δὲ λατρεύσεις αὐτῷ· μόνῳ εἴρηκε· καὶ γὰρ μόνῳ Θεῷ τὴν λατρείαν ἡμεῖς ἀναφέρομεν· τούτων οὕτως ἀποδειχθέντων, ὁμολογούμενως καὶ ἀναμφισβητήτως ἀποδεκτὸν καὶ εὐάρεστον εἶναι ἐνώπιον τοῦ Θεοῦ, εἰκονικὰς ἀνατυπώσεις τῆς τε οἰκονομίας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῆς ἀχράντου θεοτόκου καὶ ἀειπαρθένου Μαρίας, τῶν τε τιμίων ἀγγέλων, καὶ πάντων τῶν ἁγίων, προσκυνεῖν καὶ ἀσπάζεσθαι. Καὶ εἰ τις μὴ οὕτως ἔχοι, ἀλλ' ἀμφισβητοίη καὶ νοσοῖ περὶ τὴν τῶν σεπτῶν εἰκόνων προσκύνησιν, τοῦτον ἀναθεματίζει ἡ ἁγία καὶ οἰκουμένη ἡμῶν σύνοδος. κ. τ. λ.—Conc. vii. 582, 584.

CANON VII.—(*On Relics.*)

. . . . We decree that whatever venerable churches have been consecrated without holy relics of martyrs, shall have a deposit of relics made in them with the accustomed prayer. And if after the present time any Bishop shall be found consecrating a church without holy relics, let him be deposed, as one that transgresseth ecclesiastical tradition.

Κανὼν ζ'.

. . . . ὅσοι οὖν σεπτοὶ ναοὶ καθιερώσθησαν ἐκτὸς ἁγίων λειψάνων μαρτύρων, ὀρίζομεν ἐν αὐτοῖς κατάθεσιν γενέσθαι λειψάνων μετὰ καὶ τῆς συνήθους εὐχῆς. καὶ εἰ ἀπὸ τοῦ παρόντος τις εὗρεθῇ ἐπίσκοπος χωρὶς ἁγίων λειψάνων καθιερῶν ναὸν, καθαιρείσθω, ὥς παραβιβηκῶς τὰς ἐκκλησιαστικὰς παραδόσεις.—Conc. vii. 604.

VIII. CONSTANTINOPLE, IV. A.D. 869.

CANON I.—(*On Tradition.*)

We who desire to walk without offence in the right and royal path of divine justice, are bound to retain the definitions and opinions of the holy Fathers, to be as it were lamps always shining, and enlightening our steps which are after God. On which account also, after the example of the great and most wise Dionysius, counting and esteeming these as secondary oracles, we may very readily, even concerning them, sing, with the divine David, “The commandment of the Lord is bright, enlightening the

Canon I.

Per æquam et regiam divinæ justitiæ viam inoffense incedere volentes, veluti quasdam lampades semper lucentes et illuminantes gressus nostros, qui secundum Deum sunt, sanctorum Patrum definitiones et sensus retinere debemus. Quapropter et has ut secunda eloquia secundum magnum et sapientissimum Dionysium arbitrantes et existimantes, etiam de eis cum divino David promptissime canamus: “Mandatum Domini lucidum, illuminans oculos;” et “Lucerna pedibus meis lex tua, et lumen

eyes," and "Thy law is a lantern unto my feet, and a light unto my paths;" and with the writer of Proverbs we say, "Thy commandment is bright, and Thy law a light;" and with Isaiah, we cry aloud unto the Lord God, that "Thy commandments are a light upon the earth. For the exhortations and warnings of the divine canons are truly likened unto light, as that by which the better is distinguished from the worse, and that which is expedient and profitable from that which is discerned not to further, but hinder. Therefore, we profess to preserve and keep the rules which have been delivered to the Holy Catholic and Apostolic Church, as well by the holy and most illustrious apostles, as by the universal as well as local councils of the orthodox, or even by any divinely speaking father and master of the Church: governing by these both our own life and manners, and canonically decreeing that both the whole list of the priesthood, and also

semitis meis;" et cum Proverbiatore dicimus, "Mandatum tuum lucidum, et lex tua lux:" et cum magna voce cum Isaia clamamus ad Dominum Deum, quia "Lux praecepta tua sunt super terram." Luci enim veraciter assimilatae sunt divinorum canonum hortationes et dehortationes, secundum quod discernitur melius a peiori, et expediens atque proficuum ab eo quod non expedire, sed et obesse dignoscitur. Igitur regulas, quae Sanctae Catholicae ac Apostolicae Ecclesiae, tam a sanctis famosissimis Apostolis, quam ab orthodoxorum universalibus, necnon et localibus conciliis, vel etiam a quolibet Deiloquo patre ac magistro Ecclesiae traditae sunt, servare ac custodire profitemur; his et propriam vitam, et mores regentes, et omnem sacerdotii catalo-

all who are counted under the name of Christian, are subjected to the pains and condemnations, and, on the other hand, to the approbations and justifications which have been set forth and defined by them. To hold the traditions which we have received, whether by word or by the epistle of the saints who have shone heretofore, is the plain admonition of the great Apostle Paul.

gum, sed et omnes qui Christiano censentur vocabulo, pœnis et damnationibus, et è diverso receptionibus, ac justificationibus quæ per illas prolatae sunt et definitæ, subjici canonice decernentes; tenere quippe traditiones, quas accepimus, sive per sermonem sive per epistolam sanctorum qui antea fulserunt, Paulus admonet aperte magnus Apostolus.—Conc. viii. 1126—7.

CANON III.—(*On Image Worship.*)

We decree that the holy image of our Lord Jesus Christ, the Deliverer and Saviour of all men, be adored with the same honour as the book of the Holy Gospel. For, like as we shall all obtain salvation by the instruction of words which are contained in the book, so, by the representative effect of colours, all men, both wise

Canon III.

Sacram imaginem Domini nostri Jesu Christi, et omnium Liberatoris et Salvatoris, æquo honore cum libro Sanctorum Evangeliorum adorari decernimus. Sicut enim per syllabarum eloquia, quæ in libro feruntur, salutem consequemur omnes, ita per colorum imaginariam operationem et sapientes et idiotæ

and fools, readily derive advantage. For that which speech in words, the same also doth the coloured writing (*or* painting) preach and command. And it is fitting, and agreeable to reason, and the most ancient tradition, that, for the honour's sake, the images should be derivatively honoured and adored, because they are referred to the principals, like as the book of the Holy Gospels, and the figure of the precious cross. If any man therefore does not worship the image of the Saviour Christ, let him not behold His form when He shall come in the glory of His Father, to be glorified, and to glorify His saints; but let him be estranged from His communion and excellency. In like manner also, we both honour and adore the image of His undefiled mother Mary, the mother of God; (moreover, also, we paint the images of the holy angels, as the Holy Scripture represents them in words;) and also the images of

cuncti, ex eo quod in promptu est perfruuntur utilitate; quæ enim in syllabis sermo, hæc et scriptura (*alias* pictura) quæ in coloribus est prædicat, et commendat; et dignum est, ut secundum congruentiam rationis, et antiquissimam traditionem, propter honorem, quia ad principalia ipsa referuntur, etiam derivativè iconæ honorentur, et adorentur æque ut Sanctorum Sacer Evangeliorum liber, atque typus preciosæ crucis. Si quis ergo non adorat iconam Salvatoris Christi, non videat formam ejus, quando veniet in gloria Paterna glorificari et glorificare sanctos suos; sed alienus sit a communione ipsius et charitate: similiter autem et imaginem intemeratæ matris ejus, et Dei genitricis Mariæ; insuper et iconas sanctorum angelorum depingimus, quemadmodum eos figurat verbis divina Scriptura; sed et laudabilissimorum

the most praiseworthy apostles, of the prophets, martyrs, and holy men, likewise of all saints. And they who do not so, let them be anathema from the Father, Son, and Holy Ghost.

apostolorum, prophetarum, martyrum, et sanctorum virorum, simul et omnium sanctorum, et honoramus et adoramus. Et qui sic se non habent, anathema sint a Patre, et Filio, et Spiritu Sancto.—Conc. viii. 1127—8.

IX. LATERAN, I., A.D. 1123.

CANON III.—(*On the Marriage of the Clergy.*)

We utterly forbid the company of concubines and wives to the presbyters, the deacons, or sub-deacons, &c.

Canon III.

Presbyteris, diaconibus, vel sub-diaconibus, concubinarum et uxorum contubernia penitus interdicimus, &c. — Conc. x. 896.

CANON XXI.—(*On the Marriage of the Clergy.*)

We entirely forbid the presbyters, deacons, sub-deacons, and monks, to keep concubines or to contract marriages, and we adjudge that marriages

Canon XXI.

Presbyteris, diaconibus, sub-diaconibus, et monachis concubinas habere, seu matrimonia contrahere, penitus interdicimus ;

contracted by these sort of persons ought to be separated, and the persons brought to repentance, according to the decision of the sacred canons.

contracta quoque matrimonia ab hujusmodi personis disjungi, et personas ad poenitentiam debere redigi, juxta sacrorum canonum definitionem judicamus.—Conc. x. 899.

X. LATERAN, II., A.D. 1139.

CANON VI.—(*On the Marriage of the Clergy.*)

Also we decree, that they who being sub-deacons, or above, have contracted marriages, or kept concubines, be deprived of office and ecclesiastical benefice. For since they ought to be, and are called the temple of God, the vessels of the Lord, the tabernacle of the Holy Ghost, it is unmeet that they should serve chamberings and uncleannesses.

Canon VI.

Decernimus etiam ut ii, qui in ordine subdiaconatus et supra, uxores duxerint, aut concubinas habuerint, officio atque ecclesiastico beneficio careant. Cum enim ipsi templum Dei, vasa Domini, sacrarium Spiritus Sancti debeant esse et dici, indignum est eos cubilibus et immunditiis deservire.—Conc. x. 1003.

CANON VII.—(*On the Marriage of the Clergy.*)

Moreover, treading in the footsteps of our predecessors, Gregory the Seventh, Urban, and Paschal,

high-priests of Rome, we command that no one hear the masses of those whom he may know to be married or to keep concubines. But that the law of continence, and the cleanness which is pleasing to God, may be extended among ecclesiastical persons, and those in holy orders; we decree, that, as respects bishops, presbyters, deacons, sub-deacons, regular canons, and monks, and professed converts, who have transgressed the holy ordinance, and presumed to join themselves to wives, that they be separated. For we consider that this sort of copulation, which is contrary to ecclesiastical regulation, is not matrimony. Let them also, when respectively separated, perform fitting penance for such excesses.

Canon VII.

Ad hæc prædecessorum nostrorum Gregorii Septimi, Urbani, et Paschalis Romanorum pontificum vestigiis inhærentes, præcipimus ut nullus Missas eorum audiat quos uxores vel concubinas habere cognoverit. Ut autem lex continentiae, et Deo placens munditia in ecclesiasticis personis et sacris ordinibus dilatetur; Statuimus, quatenus episcopi, presbyteri, diaconi, sub-diaconi, regulares canonici, et monachi atque conversi professi, qui sanctum transgredientes propositum, uxores sibi copulare præsumpserint, separentur. Hujusmodi namque copulationem, quam contra ecclesiasticam regulam constat esse contractam, matrimonium non esse censemus. Qui etiam abinvicem separati, pro tantis excessibus condignam poenitentiam agant. — Conc. x, 1003-4.

XI. LATERAN, III., A.D. 1179.

CANON XVI.—(*The fancied convenience of the Church of greater force than a Christian man's oath.*)

. . . . Nor let our decree be impeded, if perchance some one shall say that he is bound by an oath to preserve the customs of his Church. For those are not to be called oaths, but rather perjuries, which are contrary to the good of the Church, and the appointments of the holy Fathers.

Canon XVI.

. . . . Nec nostram constitutionem impediat, si forte aliquis ad conservandam Ecclesiæ suæ consuetudinem juramento se dicat adstrictum. Non enim dicenda sunt juramenta, sed potius perjuria, quæ contra utilitatem Ecclesiasticam, et sanctorum Patrum veniunt instituta.—Conc. x. 1517.

CANON XXVII.—(*On the Treatment of Heretics.*)

Although ecclesiastical discipline, as the blessed Leo saith, being content with the judgment of the priests, does not take sanguinary revenge, yet is it assisted by the decrees of Catholic princes, that men

Canon XXVII.

Sicut ait beatus Leo, licet ecclesiastica disciplina sacerdotali contenta judicio, cruentas non efficiat ultiones: Catholicorum tamen principum constitutionibus adjuvatur, ut sæpe quærant

may often seek a saving remedy through fear of corporal punishment. On this account, because in Gascony, Alb, and the parts of Tholouse, and other places, the damnable perverseness of the heretics whom some call Cathari, others Patarenes, others Publicans, others by different names, has gained such strength that they no longer practise their wickedness in secret, as at other times; but make open manifestation of their error, and draw over the weak and simple folk to an agreement with them; we decree to subject them and their defenders and receivers to anathema: and under pain of anathema we forbid that any presume to maintain or support them in his houses or land, or to have any dealings with them. But if they depart in this sin, let not the oblation be made for them (under any pretext of privileges granted to any from us, or on any other ground,) nor let them receive burial among Chris-

homines salutare remedium, dum corporale super se metuunt evenire supplicium. Ea propter, quia in Gasconia, Albegio, et partibus Tolosanis et aliis locis, ita hæreticorum, quos alii Catharon, alii Patrinos, alii Publicanos, alii aliis nominibus vocant, invaluit damnata perversitas, ut jam non in occulto, sicut aliqui, nequitiam suam exercean, sed suum errorem publicè manifestent, et ad suum consensum simplices attrahant et infirmos; eos, et defensores eorum et receptores, anathemati decernimus subiacere: et sub anathemati prohibemus, ne quis eos in domibus, vel in terra sua tenere, vel fovere, vel negotiationem cum eis exercere præsumat. Si autem in hoc peccato decesserint, non sub nostrorum privilegiorum cuilibet indultorum obtentu, nec sub alia-cumque occasione, aut oblatio fiat pro eis, aut inter Christianos

tians. In like manner we decree concerning the Brabançons and the people of Aragon, Navarre, the Basque provinces, and other ruffians, who exercise such cruelty against the Christians, that they pay no respect to churches nor monasteries, nor spare widows and girls, old men and boys, nor any age or sex, but after the manner of heathens waste and destroy every thing; that they who have conducted them, or kept and supported them in the districts where they have so furiously conducted themselves, be publicly denounced throughout the churches on Sundays and other holy days, and be considered bound by the same sentence and penalty as the fore-mentioned heretics, nor be admitted to the communion of the Church, until they have abjured that pestilent company and heresy. And let all persons whatsoever who are bound to them by any agreement, know that they are released from all debt of fidelity or courtesy, or any manner of service, so

recipiant sepulturam. De Brabantionibus, et Aragonensibus, Navariis, Bascolis, Coterellis et Triaverdinis, qui tantam in Christianos immanitatem exercent, ut nec ecclesiis nec monasteriis deferant, non viduis et pupillis, non senibus et pueris, nec cuidam parcant ætati aut sexui, sed more paganorum omnia perdant et vastent; similiter constituimus, ut qui eos conduxerint vel tenuerint, vel foverint per regiones in quibus taliter debacchantur, in Dominicis et aliis solemnibus diebus per ecclesias publicè denuntientur, et eadem omnino sententia et pœna cum prædictis hæreticis habeantur adstricti, nec ad communionem recipiantur ecclesiæ, nisi societate illa pestifera et hæresi abjuratis. Relaxatos autem se noverint a debito fidelitatis et hominii

long as they persist in such iniquity. Moreover, we enjoin them, and all others of the faithful, that for the remission of their sins, they manfully oppose such disasters, and with force of arms defend the Christian people against them. And let their goods be confiscated, and let it be free for princes to subject such persons to slavery. And whosoever shall there depart this life in true repentance, let them not doubt that they will obtain pardon of their sins, and the fruit of eternal reward. We also out of the divine mercy, and relying on the authority of the blessed apostles Peter and Paul, grant to the faithful Christians who have taken arms against them, and at the advice of the bishops or other prelates, have contended to drive them out, a relaxation for two years from enjoined penance: or if they have made a longer stay there, we leave it to the discre-

ac totius obsequii, donec in tanta iniquitate permanserint, quicumque illis aliquo (pacto) tenentur annexi. Ipsis autem, cunctisque fidelibus in remissionem peccatorum injungimus, ut tantis cladibus se viriliter opponant, et contra eos armis populum Christianum tueantur. Confiscenturque eorum bona, et liberum sit principibus hujusmodi homines subducere servituti. Qui autem in vera pœnitentia ibi decesserint, et peccatorum indulgentiam, et fructum mercedis æternæ se non dubitent percepturos. Nos etiam de misericordia Dei, et beatorum Apostolorum Petri et Pauli auctoritate confisi, fidelibus Christianis qui contra eos arma susceperint, et ad episcoporum seu aliorum prælatorum consilium, ad eos decertando expugnandos, biennium de pœnitentia injuncta relaxamus: aut si longiorem ibi moram habuerint, episcoporum discretioni, quibus hujus rei (cura) fuerit injuncta,

tion of the bishops, to whom the care of these things is enjoined, that at their will, a greater indulgence in proportion to their labour, be granted unto them : but we order that those, who shall contemptuously have refused to obey the warning of the bishops in this respect, be estranged from the participation in the body and blood of the Lord, &c.

committimus, ut ad eorum arbitrium, secundum modum laboris, major eis indulgentia tribuatur : Illos autem, qui admonitioni episcoporum in hujusmodi parte parere contempserint, a perceptione corporis et sanguinis Domini jubemus fieri alienos," &c.—
Conc. x. 1518-9.

XII. LATERAN, IV. A.D. 1215.

CANON I.—(*On the Catholic Faith, and Transubstantiation.*)

.... But there is one universal Church of the faithful, out of which no one at all is saved. In which Jesus Christ himself is at once priest and sacrifice : whose body and blood in the sacrament of the altar are truly contained under the species of bread and wine, which, through the Divine power, are transubstantiated, the bread into the body, and

Canon I.

.... Una vero est fidelium universalis Ecclesia, extra quam nullus omnino salvatur. In qua idem ipse sacerdos et sacrificium Jesus Christus : cujus corpus et sanguis in sacramento altaris sub speciebus panis et vini veraciter continentur ; tran-

the wine into the blood, that for the fulfilment of the mystery of unity, we may receive of his that which he received of ours.

substantiatis, pane in corpus, vino in sanguinem, potestate Divina, ut ad perficiendum mysterium unitatis accipiamus ipsi de suo quod accepit de nostro.—Conc. xi. 143.

CANON III.—(*Papal authority over the possessions of Sovereign Princes.*)

We excommunicate and anathematize every heresy which exalteth itself against this holy, orthodox, and Catholic faith, which we have set forth above: condemning all heretics, by whatsoever names they may be reckoned: who have indeed diverse faces, but their tails are bound together, for they make agreement in the same folly.

Let such persons, when condemned, be left to the secular powers who may be present, or to their officers, to be punished in a fitting manner, those who are of the clergy being first degraded from their

Canon III.

Excommunicamus et anathematizamus omnem hæresim extolentem se adversus hanc sanctam, orthodoxam, Catholicam fidem, quam superius exposuimus: condemnantes universos hæreticos, quibuscumque nominibus censeantur: facies quidem habentes diversas, sed caudas ad invicem colligatas, quia de vanitate conveniunt in id ipsum.

Damnati vero, sæcularibus potestatibus præsentibus, aut eorum bailivis, relinquuntur, animadversione debita puniendi, clericis

orders : so that the goods of such condemned persons, being laymen, shall be confiscated ; but in the case of clerks, be applied to the churches from which they received their stipends.

But let those who are only marked with suspicion, be smitten with the sword of anathema, and shunned by all men until they make proper satisfaction, unless, according to the grounds of suspicion and the quality of the person, they shall have demonstrated their innocence by a proportionate purgation. So that if any shall persevere in excommunication for a twelvemonth, thenceforth they shall be condemned as heretics. And let the secular powers, whatever offices they may hold, be induced and admonished, and, if need be, compelled by ecclesiastical censure, that, as they desire to be accounted faithful, they should, for the defence of the faith, publicly set forth an oath, that to the utmost of their power they will strive to exterminate from the lands under their

prius a suis ordinibus degradatis : ita quod bona hujusmodi damnatorum, si laici fuerint, confiscentur ; si vero clerici, applicentur ecclesiis a quibus stipendia perceperunt.

Qui autem inventi fuerint sola suspitione notabiles, nisi juxta considerationes suspitionis, qualitatemque personæ, propriam innocentiam congrua purgatione monstraverint, anathematis gladio feriantur, et usque ad satisfactionem condignam ab omnibus evitentur ; ita quod si per annum in excommunicatione perstiterint, extunc velut hæretici condemnentur. Moneantur autem et inducantur, et, si necesse fuerit, per censuram ecclesiasticam compellantur, sæculares potestates, quibuscumque fungantur officiis, ut sicut reputari cupiunt et haberi fideles, ita pro defensione fidei præstent publicè juramentum, quod de terris suæ jurisdictioni

jurisdiction all heretics who shall be denounced by the Church; so that whensoever any person is advanced, either to spiritual or temporal power, he be bound to confirm this decree with an oath.

But if any temporal lord, being required and admonished by the Church, shall neglect to cleanse his country of this heretical filth, let him be bound with the chain of excommunication, by the Metropolitan, and the other co-provincial bishops. And if he shall scorn to make satisfaction within a year, let this be signified to the Supreme Pontiff: that, thenceforth, he may declare his vassals to be absolved from their fidelity to him, and may expose his land to be occupied by the Catholics, who, having exterminated the heretics, may, without contradiction, possess it, and preserve it in purity of faith: saving the right of the chief lord, so long as he himself presents no difficulty and offers no hindrance in this matter: the

subjectis universos hæreticos ab Ecclesia denotatos bona fide pro viribus exterminare studebunt; ita quodammodo, quandocumque quis fuerit in potestatem sive spiritalem, sive temporalem assumptus, hoc teneatur capitulum juramento firmare.

Si vero dominus temporalis requisitus et monitus ab Ecclesia, terram suam purgare neglexerit ab hac hæretica fœditate, per Metropolitanum et cæteros comprovinciales episcopos excommunicationis vinculo innodetur. Et si satisfacere contempserit infra annum, significetur hoc Summo Pontifici: ut extunc ipse vassallos ab ejus fidelitate denunciaret absolutos, et terram exponat Catholicis occupandam, qui eam exterminatis hæreticis sine ulla contradictione possideant, et in fidei puritate conservent: salvo jure domini principalis, dummodo super hoc ipse nullum præstet

same law, nevertheless, being observed concerning those who have not lords in chief.

But let the Catholics, who, having taken the sign of the cross, have girded themselves for the extermination of the heretics, enjoy the same indulgence, and be armed with the same privilege as is conceded to those who go to the assistance of the Holy Land.

But we who believe, decree also, to subject to excommunication, the receivers, the defenders, the abettors of the heretics; firmly determining that if any one, after he has been marked with excommunication, shall refuse to make satisfaction within a twelvemonth, he be thenceforth of right in very deed infamous, and be not admitted to public offices or councils, nor to elect for any thing of the sort, nor to give evidence. Let him also be intestible, so as nei-

obstaculum, nec aliquod impedimentum opponat: eadem nihilominus lege servata circa eos qui non habent dominos principales.

Catholici vero, qui crucis assumpto caractere, ad hæreticorum exterminium se accinxerint, illa gaudeant indulgentia, illoque sancto privilegio sint muniti, quod accedentibus in Terræ Sanctæ subsidium conceditur.

Credentes vero, præterea receptores, defensores et fautores, hæreticorum, excommunicationi decernimus subjacere: firmiter statuentes, ut postquam quis talium fuerit excommunicatione notatus, si satisfacere contempserit intra annum, extunc ipso jure sit facto infamis, nec ad publica officia seu consilia, nec ad eligendos aliquos ad hujusmodi, nec ad testimonium admittatur. Sit etiam intestibilis, ut nec testandi liberam habeat facultatem, nec ad hæreditatis successionem accedat.

ther to have power to bequeath, nor to succeed to any inheritance.

Moreover let no man be obliged to answer him in any matter, but let him be compelled to answer others. If, haply, he be a judge, let his sentence have no force, nor let any causes be brought for his hearing. If he be an advocate, let not his pleading be admitted. If a notary, let the instruments drawn up by him be invalid, and be condemned with their damned author. And we charge that the same be observed in similar cases. But if he be a clerk, let him be deposed from every office and benefice, that where there is the greatest fault, the greatest vengeance may be exercised.

But if any shall fail to shun such persons, after they have been pointed out by the Church, let them be compelled, by the sentence of excommunication, to make fitting satisfaction. Let the clergy by no means administer the sacraments of the Church to such pestilent persons, nor presume to commit them

Nullus præterea ipsi super quocumque negotio, sed ipse aliis respondere cogatur. Quod si forte judex extiterit, ejus sententia nullam obtineat firmitatem, nec causæ aliquæ ad ejus audientiam perferantur. Si fuerit advocatus, ejus patrocinium nullatenus admittatur. Si tabellio, ejus instrumenta confecta per ipsum nullius penitus sint momenti, sed cum autore damnato damnentur. Et in similibus idem præcipimus observari. Si vero clericus fuerit, ab omni officio et beneficio deponatur: ut in quo major sit culpa, gravior exerceatur vindicta.

Si qui autem, tales, postquam ab Ecclesia denotati fuerint, evitare contempserint, excommunicationis sententia usque ad satisfactionem idoneam percellantur. Sane clerici non exhibeant hujusmodi pestilentibus Ecclesiastica sacramenta, nec eos Christ-

to Christian burial, nor receive their alms nor oblations: otherwise let them be deprived of their office, to which they must not be restored without the special indulgence of the Apostolic See.

ianæ præsumant sepulturæ tradere, nec eleemosynas, aut oblationes eorum accipiant: alioquin suo priventur officio, ad quod nunquam restituantur absque indulto sedis Apostolicæ speciali, &c.—Conc. xi. 147—9.

CANON IV.—(*On Papal Supremacy.*)

Although we are willing to cherish and pay respect to the Greeks, at this time returning to their obedience to the Apostolic See, by tolerating their customs and rites as far as we can in the Lord; yet in those things which breed danger to souls and detract from Ecclesiastical honour, we neither will nor ought to pay deference to them. For, since the Church of the Greeks, with their accomplices and favourers, withdrew from their obedience to the Apostolic See, the Greeks have begun to hold the Latins in such

Canon IV.

Licet Græcos in diebus nostris ad obedientiam sedis Apostolicæ revertentes fovere et honorare velimus, mores ac ritus eorum, in quantum cum Domino possumus, sustinendo; in his tamen illis deferre nec volumus nec debemus, quæ periculum generant animarum, et Ecclesiasticæ derogant honestati. Postquam enim Græcorum Ecclesia, cum quibusdam complicitibus ac fautoribus suis, ab obedientia sedis Apostolicæ se subtraxit, in tantum Græci cœperunt abominari Latinos, quod (inter alia quæ in dero-

abomination that, (among other things which they have impiously done to dishonour them) whenever Latin priests had celebrated (mass) on their altars, they would not themselves sacrifice upon them, before they had first washed them, as though they had been polluted by it. Moreover the Greeks, with rash daring, presumed to rebaptize those who had been baptized by the Latins: and still, as we hear, some are not ashamed to do this. Being willing therefore to remove so great a scandal from the Church of God, at the advice of the Sacred Council, we distinctly charge them, that they attempt nothing of the sort for the future, but submit themselves like obedient children, to the Holy Church of Rome, their mother, that there may be one fold, and one shepherd. But if any one shall presume to do anything of the sort let him be smitten with the sword of excommunication, and be deposed from all office and benefice.

gationem eorum impie committebant,) si quando sacerdotes Latini super eorum celebrassent altaria, non prius ipsi sacrificare volebant in illis, quam ea tanquam per hoc inquinata lavissent. Baptizatos etiam a Latinis et ipsi Græci rebaptizare ausu temerario præsumebant: et adhuc, sicut accepimus, quidam agere hoc non verentur. Volentes ergo tantum ab Ecclesia Dei scandalum amovere, sacro suadente Concilio, districtè præcipimus, ut talia de cætero non præsumant, conformantes se tanquam obedientiæ filii sacrosanctæ Romanæ Ecclesiæ, matri suæ, ut sit unum ovile, et unus pastor. Si quis autem quid tale præsumpserit, excommunicationis mucrone percussus, ab omni officio et beneficio ecclesiastico deponatur.—Conc. xi. 152—3.

CANON V.—(*On Papal Supremacy.*)

Renewing the ancient privileges of the Patriarchal Sees, with the approbation of the holy universal Synod, we ordain that next after the Church of Rome, which, at God's disposal, obtains the principality of ordinary power over all others, as being the mother and mistress of all Christ's faithful people, the Church of Constantinople have the first place, that of Alexandria the second, of Antioch the third, and of Jerusalem the fourth, saving to each its proper dignity: so that after that their chiefs shall have received from the Roman pontiff the pall, which is the ensign of the fulness of the pontifical office, and had an oath of fidelity and obedience administered to them, they may themselves freely grant the pall to their suffragans, receiving from the same for themselves the canonical profession, and for the Church

Canon V.

Antiqua patriarchalium sedium privilegia renovantes, sacra universali Synodo approbante, sancimus ut post Romanam Ecclesiam, quæ, disponente Domino, super omnes alias ordinariæ potestatis obtinet principatum, utpote mater universorum Christi fidelium et magistra, Constantinopolitana primum, Alexandrina secundum, Antiochena tertium, Hierosolymitana quartum locum obtineant, servata cuilibet propria dignitate: ita quod postquam eorum antistites a Romano pontifice receperint pallium, quod est plenitudinis officii pontificalis insigne, præstito sibi fidelitatis et obedientiæ juramento, licenter et ipsi suis suffraganeis pallium

of Rome the promise of obedience. But let them cause the banner of the Lord's cross to be always carried before them, unless it be in the city of Rome, and wherever the chief pontiff shall be present, or his legate with the ensigns of the apostolic dignity.

In all the provinces subject to their jurisdiction let appeals, if need be, be made to them; saving the interposition of appeals to the Apostolic See, to which appeals all must pay the utmost deference.

largiantur, recipientes pro se professionem canonicam, et pro Romana Ecclesia sponsionem obedientiæ ab eisdem. Dominicæ vero crucis vexillum ante se faciant ubique deferri, nisi in urbe Romanâ, et ubicumque summus pontifex præsens extiterit, vel ejus legatus utens insigniis apostolicæ dignitatis.

In omnibus autem provinciis eorum jurisdictioni subjectis, ad eos, cum necesse fuerit, provocetur; salvis appellationibus ad Sedem Apostolicam interpositis, quibus est ab omnibus humiliter deferendum.—Conc. xi. 153.

CANON IX.—(*Of administering the Service in a language understood by the People.*)

Because in most parts there are within the same state or diocese people of different languages mixed together, having under one faith various rites and customs: we distinctly charge that the bishops of

Canon IX.

Quoniam in plerisque partibus intra eandem civitatem sive diœcesim permixti sunt populi diversarum linguarum, habentes sub una fide varios ritus et mores: districtè præcipimus, ut pontifices hujusmodi civitatum sive diœcesum provideant viros idoneos,

these states or dioceses provide proper persons to celebrate the divine offices, and administer the sacraments of the Church according to the differences of rites and languages, instructing them both by word and by example.

qui secundum diversitates rituum et linguarum Divina officia illis celebrent, et Ecclesiastica sacramenta ministrent, instruendo eos verbo pariter et exemplo.—Conc. xi. 161.

COUNCIL OF CONSTANCE, A.D. 1415.

SESSION VIII.—(*Of Wickliff.*)

Moreover because by the authority of the sentence and decree of the Roman Council, and the commandment of the Apostolic Church and See, after the fitting delay had been made, there was a proceeding for the condemnation of the said John Wicleff and his memory ; and, the edicts and declarations having been made to invite any who might wish to defend his memory, if indeed any such can exist, no one

Session VIII.

Insuper quia auctoritate sententiæ et decreti Romani Concilii, mandatoque Ecclesiæ et Sedis Apostolicæ, datis dilationibus debitis, processum fuit super condemnatione dicti Joannis Wicleff, et suæ memoriæ, edictis propositis denuntiationibusque ad vocandum eos qui eundem sive ejus memoriam defendere vellent, si qui penitus existerent. Nullus vero comparuit, qui eundem

appeared who would defend either him or his memory. Moreover witnesses having been examined concerning the final impenitence and pertinacity of the said John Wicleff, by commissioners deputed by lord John, the present Pope, and this Council, and every thing being observed that should be, as the course of law requires in such a cause, we are lawfully assured, by evident signs approved of lawful witnesses, concerning his impenitence and final pertinacity. Wherefore the Procurator Fiscal being urgent, and the edict having been set forth for hearing sentence on this day; this holy Synod declares, defines, and records, that the same John Wicleff was a notorious and pertinacious heretic, and that he died in heresy, by anathematizing him and condemning his memory. And it decrees and ordains that his body and bones (if they can be distinguished from

sive ejus memoriam defensaret. *Examinatis insuper testibus super impoenitentia finali, pertinaciaque dicti Joannis Wicleff, per commissarios deputatos per dominum Joannem papam modernum, et hoc Concilium, servatisque servandis, prout in tali negotio postulat ordo juris, de ejus impoenitentia ac finali pertinacia, per evidentia signa testibus legitimis comprobata, fuit legitime facta fides. Propterea instante procuratore fiscali, edicto proposito ad audiendum sententiam ad hanc diem; hæc sancta Synodus declarat, diffinit, et sententiat, eundem Joannem Wicleff fuisse notorium hæreticum pertinacem, ac in hæresi decessisse, anathematizando ipsum pariter et suam memoriam condemnando. Decernitque et ordinat, corpus et ejus ossa (si ab aliis*

other bodies of the faithful), be dug up, and cast away far from the Church's burying place, according to the canonical and legitimate appointments.

fidelibus corporibus discerni possunt) exhumari, et procul ab Ecclesiæ sepultura jactari, secundum canonicas et legitimas sanctiones.—Conc. xii. 49.

SESSION XIII.—(*Communion in one kind.*)

Whereas, in some parts of the world, certain persons rashly presume to assert, that the Christian people ought to receive the Holy Sacrament of the Eucharist under both kinds of bread and wine; and do every where communicate the laity, not only in the bread, but also in the wine; and pertinaciously assert also, that they ought to communicate after supper, or else not fasting, doing this contrary to the laudable custom of the Church, which is agreeable to reason, which they damnably endeavour to reprobate as sacrilegious, this present holy General Council of

Sessio XIII.

- Cum in nonnullis mundi partibus quidam temerariè asserere præsumant, populum Christianum debere Sacrum Eucharistiæ Sacramentum sub utraque panis et vini specie suscipere; et non solum sub specie panis, sed etiam sub specie vini populum laicum passim communicent; etiam post cœnam, vel alias non jejunum, et communicandum esse pertinaciter asserant contra laudabilem Ecclesiæ consuetudinem rationabiliter approbatam, quam tanquam sacrilegam damnabiliter reprobare conantur; hinc est, quod

Constance, lawfully assembled in the Holy Ghost, earnestly desiring to protect the safety of the faithful against this error, after much and mature deliberation had of many who are learned both in divine and human law, declares, decrees, and determines, that, although Christ instituted this venerable sacrament after supper, and administered it to His disciples under both kinds of bread and wine, yet, notwithstanding this, the laudable authority of the sacred canons, and the approved custom of the Church has observed, that this sacrament ought not to be performed after supper, nor be received by the faithful unless fasting, except in the case of sickness, or any other necessity, either duly conceded or admitted by the Church; and, in like manner, that although in the primitive Church this Sacrament was received of the faithful under both kinds, yet for the avoiding

hoc præsens Concilium sacrum Generale Constantiense, in Spiritu Sancto legitime congregatum, adversus hunc errorem saluti fidelium providere satagens, matura plurimum doctorum tam divini quam humani juris deliberatione præhabita, declarat, decernit, et diffinit, quod licet Christus post cœnam instituerit, et suis discipulis administraverit sub utraque specie panis et vini hoc venerabile Sacramentum, tamen hoc non obstante, sacrorum canonum auctoritas laudabilis, et approbata consuetudo Ecclesiæ servavit et servat, quod hujusmodi sacramentum non debet confici post cœnam, neque a fidelibus recipi non jejunis, nisi in casu infirmitatis, aut alterius necessitatis, a jure vel Ecclesia concessio, vel admissio; et similiter, quod licet in primitiva Ecclesia hujusmodi Sacramentum reciperetur a fidelibus sub utraque specie, tamen hæc

any dangers and scandals, the custom has reasonably been introduced that it be received by the officiating persons under both kinds, but by the laity only under the kind of bread: since it is to be believed most firmly, and in no wise to be doubted, that the whole body and blood of Christ is truly contained as well under the species of bread as under that of wine.

consuetudo ad evitandum aliqua pericula et scandala est rationabiliter introducta, quod a conficientibus sub utraque specie, et a laicis tantummodo sub specie panis suscipiatur; cum firmissimè credendum sit, et nullatenus dubitandum, integrum Christi corpus et sanguinem tam sub specie panis quam sub specie vini veraciter contineri.

That no Presbyter, on pain of excommunication, communicate the People under both kinds of bread and wine.

Also, the same holy Synod decrees and declares upon this subject, that processes be directed to the most reverend fathers in Christ, the lord patriarchs &c., in which shall be charged and commanded, under pain of excommunication, by the

Item ipsa sancta Synodus decernit et declarat super ista materia, reverendissimis in Christo patribus et dominis patriarchis, primatibus, archiepiscopis, episcopis, et eorum in spiritualibus vicariis ubilibet constitutis, processus esse dirigendos, in quibus eis commit-

authority of this Council, that they effectually punish those who act contrary to this decree, and who, by communicating the people under both kinds of bread and wine, have exhorted and taught that it ought to be so done: and if they return to repentance, let them be received into the bosom of the Church, a wholesome penance being enjoined them proportioned to their offence. But if any of them with a hardened heart, shall refuse to return to repentance, they are to be compelled, as heretics, by ecclesiastical censures, the assistance of the secular arm being called in (if necessary).

tatur et mandetur auctoritate hujus sacri Concilii, sub pœna excommunicationis, ut effectualiter puniant eos contra hoc decretum excedentes, qui communicando populum sub utraque specie panis et vini exhortati fuerint, et sic faciendum esse docuerint: et si ad pœnitentiam redierint, ad gremium Ecclesiæ suscipiantur, injecta eis pro modo culpæ pœnitentia salutari. Qui vero ex illis ad pœnitentiam redire non curaverint, animo indurato, per censuras ecclesiasticas per eos ut hæretici sunt coercendi, invocato etiam ad hoc (si opus fuerit) auxilio brachii sæcularis.— Conc. xiii. 100—1.

SESSION XV.—*Of John Hus.*

The holy general Synod of Constance, &c. . . .
Moreover, having seen the acts and pleadings had

Session XV.

Sacrosancta generalis Constantiensis Synodus
. . . . Visis insuper actis et actitatis in causa inquisitionis

and done in the cause of inquisition for heresy against the said John Hus, there being first a faithful and full account of the commissioners deputed in this cause by the sayings of which witnesses it evidently appears, that the same John Hus has openly taught many evil scandalous and seditious dogmas, and dangerous heresies this holy Synod, invoking the name of Christ, and having only God before its eyes, does by this definitive sentence which is contained in these letters, pronounce, decree, and declare, the said John Hus to have been and to be, a true and manifest heretic, and that he has publicly preached errors and heresies long ago condemned by the Church of God in which, with a hardened mind he has persisted for many years, scandalizing Christ's faithful people by his pertinacity, since, omitting the intermediate ecclesiastical judges, he has put in an appeal to our Lord

de et super hæresi contra prædictum Joannem Hus, habitis et factis, habita per prius fidei et plenaria commissariorum in hujusmodi causa deputatorum relatione per quorum testium dicta apertissime constat, eundem Joannem multa mala, scandalosa, seditiosa, et periculosas hæreses dogmatizasse in publico Christi nomine invocato, hæc sacrosancta Synodus Constantiensis, solum Deum præ oculis habens, per hanc diffinitionem sententiam quam profert in his scriptis, pronunciat, decernit, et declarat, dictum Joannem Hus fuisse et esse verum et manifestum hæreticum, ipsumque errores et hæreses ab Ecclesia Dei dudum damnatas de publice prædicasse in quibus per annos multos perstitit animo indurato, Christi fideles per suam pertinaciam scandalizans, cum appellationem ad Dominum

Jesus Christ, as the supreme judge, Therefore for the foregoing and many other causes, this holy synod pronounces the aforesaid John Hus to have been and to be a heretic, and by these presents does adjudge and condemn him as a judged and condemned heretic; reprobating the said appeal as injurious and scandalous, and a mockery of ecclesiastical jurisdiction. . . . Therefore this holy Council of Constance declares and decrees the same John Hus to be deposed and degraded from the order of priesthood and all other orders with which he is honoured . . . This holy Synod of Constance, considering that the Church of God hath nothing further that she can do, decrees to leave John Hus to the secular judgment, and that he be so left to the secular court.

nostrum Jesum Christum, tanquam ad judicem summum, omissis Ecclesiasticis mediis interposuerit. . . . Idcirco propter præmissa et alia plura præfatum Joannem Hus hæreticum fuisse et esse hæc sancta Synodus pronunciat, et tamquam hæreticum judicandum et condemnandum fore judicat et condemnat per præsentem; dictamque appellationem tamquam injuriosam et scandalosam et illusoriam jurisdictionis ecclesiasticæ reprobando Idcirco hoc sacrum Concilium Constantiense eundem Joannem Hus ab ordine Sacerdotali, et aliis ordinibus quibus existit insignitus deponendum et degradandum fore declarat et decernit . . . Hæc sancta Synodus Constantiensis Joannem Hus, attento quod Ecclesia Dei non habeat ultra quid gerere valeat, judicio sæculari relinquere, et ipsum curiæ sæculari relinquendum fore decernit.

—Conc. xii. 128—9.

SESSION XXI.—*Of Jerome of Prague.*

In the name of God. Amen.

It appears moreover from the premises that the same Jerome adheres to the aforesaid condemned persons Wickleff and Hus, and to their errors, and that he was and is an abettor of them: for which cause the same holy Synod decrees that the same Jerome be cast forth as a decayed and dry branch, not abiding in the vine; and pronounces, declares and condemns him excommunicated and anathematized as a heretic, and relapsed.

Session XXI.

In nomine Domini. Amen.

Constat insuper ex præmissis eundem Hieronymum prædictis Wickleff et Hus damnatis et eorum erroribus adhærere, illorumque fautorem fuisse et esse: propter quæ eadem sancta Synodus eundem Hieronymum palmitem putridum, aridum, in vite non manentem, foras mittendum decernit; ipsumque hæreticum, et in hæresin relapsum, excommunicatum, anathematizatum pronuntiat et declarat, atque damnat.—Conc. xii. 191-2.

SESSION XIX.

That notwithstanding the safe conducts of Emperors and Kings, &c. inquisition concerning heretical pravity may be made by the competent Judge.

The present holy Synod declares that no prejudice or impediment can or ought to arise or be presented to the Catholic faith, and ecclesiastical jurisdiction, by reason of any safe conduct through the emperor, kings, or secular princes, granted to any heretics, or persons under report of heresy, thinking so to recall the same from their errors, by whatsoever obligation they may have bound themselves: but that it be lawful for the competent and ecclesiastical judge, notwithstanding the said safe conduct, to inquire concerning the errors of such persons, and otherwise duly to proceed against them, and to punish them as far as justice shall advise, if they

Session XIX.

Præsens sancta Synodus ex quovis salvo conductu per imperatorem, reges, et alios sæculi principes, hæreticis, vel de hæresi diffamatis, putantes eosdem sic a suis erroribus revocare, quocumque vinculo se adstrinxerint, concessio, nullum fidei Catholicæ vel jurisdictioni ecclesiasticæ prejudicium generari, vel impedimentum præstari posse, seu debere declarat; quo minus, dicto salvo conductu non obstante, liceat judici competenti et ecclesiastico, de hujusmodi personarum erroribus inquirere et alias

shall pertinaciously refuse to revoke their errors, even if relying upon the safe conduct, they shall have come to the place of judgment, to which otherwise they would not have come ; nor does the person making such promises, when he shall have done all in his power, remain hence under any obligation whatever.

contra eos debite procedere, eosdemque punire, quantum justitia suadebit, si suos errores revocare pertinaciter recusaverint, etiam si de salvo conductu confisi, ad locum venerint judicii, alias non venturi : nec sic promittentem, cum fecerit quod in ipso est, ex hoc in aliquo remansisse obligatum.—Conc. xii. 169—170.

FLORENCE, A.D. 1438.

SESSION XXV.—(*Of Purgatory.*)

. . . . In the name, then, of the Holy Trinity, Father, Son, and Holy Ghost, with the approbation of this sacred General Council of Florence, we decree Also, that if any true penitents shall depart this life in the love of God, before that they have made satisfaction by worthy fruits of penance

Session XXV.

. . . . In nomine, igitur, Sanctæ Trinitatis, Patris et Filii et Spiritus Sancti, hoc sacro universali approbante Florentino Concilio diffinimus. . . . Item, si vere pœnitentes in Dei caritate decesserint, antequam dignis pœnitentiæ fructibus de com-

for faults of commission and omission, their souls are purified after death by the pains of purgatory, and that for their release from these pains, the suffrages of the faithful who are alive are profitable to them ; to wit, the sacrifices of masses, prayers and alms, and other works of piety, which, according to the appointment of the Church, are wont to be made by the faithful for other believers. .

missis satisfecerint ; et omissis, eorum animas pœnis purgatoriis post mortem purgari, et ut a pœnis hujusmodi releventur, prodesse eis fidelium vivorum suffragia ; missarum scilicet sacrificia, orationes et eleemosynas, et alia pietatis officia, quæ a fidelibus pro aliis fidelibus fieri consueverunt, secundum Ecclesiæ instituta.—Conc. xiii. 515.

THE SAME.

(Of Papal Supremacy.)

Also we decree that the holy Apostolic See, and the Roman pontiff, has a primacy over the whole world ; and that the Roman pontiff himself is the successor of St. Peter, the prince of the Apostles, and is the true vicar of Christ, and head of the whole Church, and the father and teacher of all Christians ; and

Ibidem.

Item diffinimus sanctam Apostolicam Sedem, et Romanum pontificem, in universum orbem tenere primatum, et ipsum pontificem Romanum successorem esse beati Petri principis Apostolorum, et verum Christi vicarium, totiusque ecclesiæ caput, et omnium Christianorum patrem et doctorem existere ; et ipsi in

that to him, in the person of the blessed Peter, our Lord Jesus Christ has committed full power of feeding, ruling and governing the universal Church.

beato Petro pascendi, regendi, ac gubernandi universalem Ecclesiam a Domino nostro Jesu Christo plenam potestatem traditam esse.—Ibid.

LATERAN, V., A.D. 1516.

SESSION X.—(*Episcopal Authority over the Press.*)

. . . . With the approbation of this sacred Council we decree and ordain that, henceforth, in all future times, as well in our city, as in all other states and dioceses whatsoever, no person presume to print or cause to be printed, any book, or any writing whatsoever, unless they be first accurately examined; if in our city, by our vicar and master of the palace; but in other states or dioceses, by the bishop or some other deputed by the bishop for

Session X.

. . . . hoc sacro approbante Concilio statuimus et ordinamus, quod de cætero perpetuis futuris temporibus nullus librum aliquem, seu aliam quamcumque scripturam, tam in urbe nostra, quam aliis quibusvis civitatibus et diocesis imprimere seu imprimi facere præsumat; nisi prius in urbe per vicarium nostrum et sacri palatii magistrum; in aliis vero civitatibus et diocesis per episcopum vel alium ab eodem episcopo ad id deputandum;

that purpose ; and be approved by subscription under their own hands, to be given gratuitously and without delay on pain of excommunication. But if any one shall presume to do otherwise, besides the loss of the printed books and public burning, and the payment of a hundred ducats (without hope of remission), to the press of the prince of apostles in Rome, and the suspension of his exercise of printing for a whole year, let him be bound with the sentence of excommunication.

. . . . diligenter examinentur, et per eorum manu propria subscriptionem, sub excommunicationis sententia gratis et sine dilatione imponendam, approbentur. Qui autem secùs præsumpserit, ultra librorum impressorum amissionem, et illorum publicam combustionem, et centum ducatorum fabricæ principis Apostolorum de urbe (sine spe remissionis solutionem), ac anni continui exercitii impressionis suspensionem, excommunicationis sententia innodatus existat, &c.—Conc. xiv. 257—8.

COUNCIL OF TRENT, A.D. 1545—1563.

SESSION III., A.D. 1546.

DECREE CONCERNING THE CREED.

In the name of the Holy and undivided Trinity, this holy, œcumenical and general Synod of Trent, lawfully assembled in the Holy Spirit . . . before all things, decrees and determines to set forth, in the first place, the Confession of Faith, following the examples of the Fathers in this matter, who were wont to place this in the beginning of their actions, as a shield against all heresies Wherefore it has thought fit to express

In nomine Sanctæ et individuæ Trinitatis, Patris, et Filii, et Spiritus Sancti. Hæc sacrosancta œcumenica, et generalis Tridentina Synodus in Spiritu Sancto legitime congregata ante omnia statuit et decernit, præmittendam esse Confessionem Fidei, Patrum exempla secuta, qui sacratioribus conciliis hoc scutum contra omnes hæreses in principio suarum actio-

the symbol of the faith which the holy Roman Church uses, as that first principle in which all, who profess the faith of Christ, necessarily believe, and the firm and only foundation against which the gates of Hell shall not prevail, in the very words in which it is read in all the churches; which is as follows. I BELIEVE in One God, the Father Almighty, maker of heaven and earth, of all things visible and invisible; and in one Lord Jesus Christ, the only begotten Son of God, born of the Father before all worlds; God of God, Light of Light, very God of very God; begotten, not made, being of one substance with the Father, by whom all things were made: who for us men and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man: He was crucified also for us, He suffered under Pontius

num apponere consuevere Quare symbolum fidei, quo sancta Romana Ecclesia utitur, tanquam principium illud, in quo omnes, qui fidem Christi profitentur, necessario conveniunt, ac fundamentum firmum et unicum, contra quod portæ Inferi nunquam prævallebunt, totidem verbis, quibus in omnibus ecclesiis legitur, exprimendum esse censuit: quod quidem hujusmodi est. CREDO in unum Deum Patrem Omnipotentem, factorem cœli terræ, visibilium et invisibilium; et in unum Dominum Jesum Christum, Filium Dei unigenitum, et ex Patre natum ante omnia sæcula; Deum de Deo, Lumen de Lumine, Deum verum de Deo vero; genitum non factum, consubstantialem Patri, per quem omnia facta sunt: qui propter nos homines et propter nostram salutem, descendit de cœlis, et incarnatus est de Spiritu Sancto ex Maria Virgine, et homo factus est: crucifixus etiam pro nobis, sub Pontio Pilato

Pilate and was buried : and the third day He rose again, according to the Scripture : and ascended into Heaven ; He sitteth at the right hand of the Father : and He shall come again with glory to judge the quick and the dead ; of whose kingdom there shall be no end ; and in the Holy Ghost the Lord and giver of life ; who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified ; who spake by the Prophets : and one holy Catholic and Apostolic Church. I acknowledge one Baptism for the Remission of Sins ; and I look for the resurrection of the dead, and the life of the world to come. Amen.

passus, et sepultus est ; et resurrexit tertia die, secundum Scripturas : et ascendit in cœlum ; sedet ad dexteram Patris : et iterum venturus est cum gloria judicare vivos et mortuos ; cujus regni non erit finis : et in Spiritum Sanctum Dominum et vivificantem ; qui ex Patre, Filioque procedit ; qui cum Patre, et Filio simul adoratur, et conglorificatur ; qui locutus est per Prophetas : et unam sanctam Catholicam et Apostolicam Ecclesiam. Confiteor unum Baptisma in remissionem peccatorum ; et expecto resurrectionem mortuorum, et vitam venturi sæculi. Amen.—Conc. xiv. 743—4.

SESSION IV., A.D. 1546.

DECREE CONCERNING THE CANONICAL SCRIPTURES.

The holy, œcumenical and general Synod of Trent, lawfully assembled in the Holy Spirit, the same three legates of the Apostolical See presiding, having always in view this object, namely, that all errors being removed, there might be preserved in the Church the purity of the Gospel; which was promised afore by the prophets in the Holy Scriptures, but which our Lord Jesus Christ, the Son of God, did with his own mouth first declare, and afterwards order to be preached to every creature, by His apostles, as the source of all saving truth and moral discipline; and perceiving that this truth and discipline are contained in written books, and in unwritten

Sacrosancta, œcumenica, et generalis Tridentina Synodus, in Spiritu Sancto legitime congregata, præsidentibus in ea eisdem tribus Apostolicæ Sedis legatis, hoc sibi perpetuo ante oculos proponens, ut sublatis erroribus, puritas ipsa Evangelii in Ecclesia conservetur; quod promissum ante per prophetas in Scripturis Sanctis Dominus noster Jesus. Christus, Dei Filius, proprio ore primum promulgavit, deinde per suos apostolos, tanquam fontem omnis et salutaris veritatis, et morum disciplinæ, omni creaturæ prædicari jussit; perspiciciensque hanc veritatem et disciplinam contineri in libris scriptis, et sine scripto traditionibus,

tradition, which being received by the apostles from the mouth of Christ himself, or from the Holy Spirit dictating to the apostles, has reached even to us, as though it were transmitted by hand; following the examples of the orthodox Fathers, receives and venerates with the same affection and reverence, all the books both of the old and of the New Testament, since one God is the author of both, and also traditions themselves, relating both to faith and morals, which have been as it were, orally declared either by Christ or by the Holy Spirit, and preserved by continual succession in the Catholic Church. It has thought fit, moreover, to annex to this decree a list of the sacred books, that no doubt may occur to any one as to what are received by the Synod. They are the underwritten: of the Old Testament, five of Moses, to wit, Genesis, Exodus, Leviticus, Numbers, Deuteronomy; Joshua, Judges, Ruth, four of Kings,

quæ ab ipsius Christi ore, ab apostolis acceptæ, aut ab ipsis apostolis, Spiritu Sancto dictante, quasi per manus traditæ, ad nos usque pervenerant; orthodoxorum Patrum exempla secuta, omnes libros tam veteris quam novi Testamenti, cum utriusque unus Deus sit auctor, necnon traditiones ipsas, tum ad fidem tum ad mores pertinentes, tanquam vel oretenus a Christo, vel a Spiritu Sancto dictatas, et continua successione in Ecclesia Catholica conservatas, pari pietatis affectu ac reverentia suscipit et veneratur. Sacrorum vero librorum indicem huic decreto adscribendum censuit; ne cui dubitatio suboriri possit, quinam sint qui ab ipsa Synodo suscipiuntur. Sunt vero infra scripti Testamenti Veteris, quinque Moysi, id est, Genesis, Exodus, Leviticus, Numeri, Deuteronomium; Josue, Judicum, Ruth, qua-

two of Chronicles, the first of Ezra, and the second, which is called Nehemiah, *Tobit*, *Judith*, Esther, Job, the Psalter of David of a hundred and fifty Psalms, Proverbs, Ecclesiastes, Song of Solomon, *Wisdom*, *Ecclesiasticus*, Isaiah, Jeremiah with *Baruch*, Ezekiel, *Daniel*, twelve lesser prophets, to wit, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habbakuk, Zephaniah, Haggai, Zechariah, Malachi, *two of Maccabees*, *the first and second* (The Roman canon of the New Testament being the same as the English, is not repeated here.)

But if any one shall not receive these same books entire, *with all their parts*, as they are wont to be read in the Catholic Church, and in the old Latin Vulgate edition, for sacred and canonical, and shall knowingly and intentionally despise the traditions aforesaid; let him be anathema.

tuor Regum, duo Paralipomenon, Esdræ primus, et secundus qui dicitur Nehemias, *Tobias*, *Judith*, Hester, Job, Psalterium Davidicum centum quinquaginta Psalmorum, Parabolæ, Ecclesiastes, Canticum Canticorum, *Sapientia*, *Ecclesiasticus*, Isaïas, Jeremias cum *Baruch*, Ezechiel, *Daniel*, duodecim prophetæ minores, id est, Osea, Joel, Amos, Abdias, Jonas, Michæas, Nahum, Habaccuc, Sophonias, Aggæus, Zacharias, Malachias, *duo Machabæorum*, *primus et secundus*. . . . Si quis autem libros ipsos integros, cum omnibus suis partibus, prout in Ecclesia Catholica legi consueverunt, et in veteri Vulgata Latina editione habentur, pro sacris et canonicis non susceperit, et traditiones prædictas sciens et prudens contempserit; anathema sit, &c.—
Conc. xiv. 746-7.

DECREE CONCERNING THE EDITION AND USE OF THE SACRED BÔOKS.

Moreover, the same holy Synod decrees and declares, that this same old Vulgate edition, which has stood the test of so many ages' use in the Church, in public readings, disputings, preachings, and expoundings, be deemed authentic, and that no one on any pretext dare or presume to reject it.

And also, for the restraint of wanton wits, it decrees that in matters of faith and morals pertaining to the edifying of Christian doctrine, no one relying on his own prudence shall dare to interpret the holy Scripture, twisting it to his own meaning against the sense which has been, and is held by holy Mother Church, to whom it belongs to judge concerning the true sense and interpretation of Scripture, nor against the unanimous consent of the Fathers, even though

Decretum de Editione et usu Sacrorum Librorum.

Insuper eadem sacrosancta Synodus statuit et declarat, ut hæc ipsa vetus et Vulgata editio, quæ longo tot sæculorum usu in ipsa Ecclesia probata est, in publicis lectionibus, disputationibus, prædicationibus, et expositionibus, pro authentica habeatur ; et ut nemo illam rejicere quovis prætextu audeat vel præsumat.

Præterea ad coercenda petulantia ingenia, decernit, ut nemo suæ prudentiæ innixus, in rebus fidei et morum, ad ædificationem doctrinæ Christianæ pertinentium, sacram Scripturam ad suos sensus contorquens, contra eum sensum quem tenuit et tenet sancta Mater Ecclesia, cujus est judicare de vero sensu et interpretatione Scripturarum Sanctarum, aut etiam contra unanmem consensum Patrum ipsam Scripturam sacram interpretari

such interpretations should never be published. Let those who shall act contrary to this decree, be denounced by the ordinaries, and punished with the penalties rightly appointed.

audeat; etiamsi hujusmodi interpretationes nullo unquam tempore in lucem edendæ forent. Qui contravenerint, per ordinarios declarentur, et pœnis a jure statutis puniantur.—Conc. xiv. 747.

(Here follows a decree concerning printers, confirming that of the fifth council of Lateran, given above, page 154.)

SESSION V., A.D. 1546.

DECREE CONCERNING ORIGINAL SIN.

If any one does not confess that the first man Adam, when he transgressed the command of God in Paradise, immediately lost the holiness and righteousness in which he had been formed, and by that miscarriage incurred the anger and indignation of God, and thus death also, which God before had threatened against him, and together with death captivity under the power of him that hath the power of death, that is, the Devil; and that the whole Adam, through this transgression, was changed for the worse both as regards soul and body; let him be accursed.

Sessio V.—De Peccato Originali.

Si quis non confitetur, primum hominem Adam, cum mandatum Dei in paradiso fuisset transgressus, statim sanctitatem, et justitiam, in qua constitutus fuerat, amisisse, incurrisseque per offensam prævaricationis hujusmodi iram et indignationem Dei, atque ideo mortem, quam antea illi comminatus fuerat Deus, et cum morte captivitatem sub ejus potestate qui mortis deinde habuit imperium, hoc est, diaboli, totumque Adam, per illam prævaricationis offensam, secundum corpus et animam, in deterius commutatum fuisse; anathema sit.

If any one asserts that Adam's sin injured himself alone, and not his posterity; and that the holiness and righteousness acceptable to God, which he lost, he lost for himself, and not also for us; or that he being stained with the sin of disobedience, transmitted death and corporal penalties only upon all the human race, and not also sin which is the death of the soul; let him be accursed: since he contradicts the Apostle, who says, "By one man sin entered into the world, and death by sin; and so death passed upon all men, in that all have sinned."

If any one asserts that this sin of Adam, which originally is one, and being transmitted by propagation and not by imitation, is in all men, being peculiar to every individual, is removed by the power of human nature, or by any other remedy than by the merit of the only mediator our Lord Jesus Christ, who has

Si quis Adæ prævaricationem sibi soli, et non ejus propagini, asserit nocuisse; et acceptam a Deo sanctitatem et justitiam, quam perdidit, sibi soli, et non nobis etiam eum perdidisse; aut inquinatum illum per inobedientiæ peccatum mortem et poenas corporis tantum in omne genus humanum transfudisse, non autem et peccatum quod mors est animæ; anathema sit: cum contradicat Apostolo dicenti, "Per unum hominem peccatum intravit in mundum, et per peccatum mors; et ita in omnes homines mors pertransiit, in quo omnes peccaverunt."

Si quis hoc Adæ peccatum, quod origine unum est, et propagatione non imitatione transfusum, omnibus inest, unicuique proprium, vel per humanæ naturæ vires, vel per aliud remedium asserit tolli, quam per meritum unius mediatoris Domini nostri Jesu Christi, qui nos Deo reconciliavit in sanguine suo, factus

reconciled us to God by His blood, being made for us righteousness, sanctification and redemption; or denies that the merit of Jesus Christ is applied both to adults and infants by the Sacrament of Baptism when rightly administered in the forms of the Church; let him be accursed: for there is no other name under heaven given to men whereby we must be saved. Whence that saying, "Behold the Lamb of God, which taketh away the sins of the world:" and that, "Whosoever of you have been baptized, have put on Christ."

If any one denies that infants fresh from their mothers' wombs should be baptized, even though they were born of baptized parents; or shall say that they are baptized indeed for the remission of sins, but that they have derived no original sin from Adam which can need to be expiated by the laver of regeneration in order to the attaining everlasting life; from whence it follows, that in their

nobis justitia, sanctificatio, et redemptio; aut negat ipsum Christi Jesu meritum per Baptismi Sacramentum in forma Ecclesiæ ritè collatum, tam adultis quam parvulis applicari: anathema sit: quia non est aliud nomen sub cœlo datum hominibus, in quo oporteat nos salvos fieri. Unde illa vox, "Ecce agnus Dei; ecce qui tollit peccata mundi:" et illa, "Quicumque baptizati estis, Christum induistis."

Si quis parvulos recentes ab uteris matrum baptizandos negat, etiam si fuerint a baptizatis parentibus orti; aut dicit in remissionem quidem peccatorum eos baptizari, sed nihil ex Adam trahere originalis peccati, quod regenerationis lavacro necesse sit expiari ad vitam æternam consequendam; unde sit consequens,

case the form of baptism for the remission of sins is understood not to be true but false; let him be accursed: since that which the Apostle has said, “By one man sin entered into the world, and death by sin, and so death passed upon all men, in that all have sinned,” is not to be otherwise understood than as the Catholic Church, which is extended everywhere, has understood it. For by reason of this rule of faith, by tradition from the Apostles, even infants, who can as yet have committed no sin themselves, are thus truly baptized for the remission of sins, that the stain which they have contracted by generation, may be cleansed by regeneration. For except a man be born again of water and of the Holy Ghost, he cannot enter into the kingdom of God.

If any one denies that the guilt of original sin is remitted by the grace of our Lord Jesus Christ, which is conferred in baptism; or asserts that the

ut in eis forma baptismatis in remissionem peccatorum non vera sed falsa intelligatur; anathema sit: quoniam non aliter intelligendum est id, quod dixit Apostolus, “Per unum hominem peccatum intravit in mundum, et per peccatum mors; et ita in omnes homines mors pertransiit, in quo omnes peccaverunt,” nisi quemadmodum Ecclesia Catholica, ubique diffusa, semper intellexit. Propter hanc enim regulam fidei ex traditione Apostolorum etiam parvuli, qui nihil peccatorum in semet ipsis adhuc committere potuerunt, ideo in remissionem peccatorum veraciter baptizantur, ut in eis regeneratione mundetur, quod generatione contraxerunt. Nisi enim quis renatus fuerit ex aqua et Spiritu Sancto, non potest introire in regnum Dei.

Si quis per Jesu Christi Domini nostri gratiam, quæ in baptismo confertur, reatum originalis peccati remitti negat; aut

whole of that which has the nature of sin is not taken away, but that it is only scraped over, or not imputed; let him be accursed. For God hates nothing in those who are born again: for “there is no condemnation to them who are truly buried with Christ by baptism unto death:” “who walk not after the flesh,” but “putting off the old man,” and putting on the new man, which is created after God, have been made innocent, free from stain, pure, harmless, and beloved of God, heirs indeed of God, and joint heirs with Christ, so that nothing at all hinders their entrance into heaven. But the holy Synod confesses and considers that concupiscence or lust doth remain in them that are baptized: which, being left by way of exercise, avails not to injure those who do not consent to it, and by the grace of Christ manfully strive against it: for he who strives lawfully shall be crowned. The holy Synod declares that this con-

etiam asserit, non tolli totum id, quod veram, et propriam peccati rationem habet, sed illud dicit tantum radi, aut non imputari; anathema sit. In renatis enim nihil odit Deus: quia “nihil est damnationis iis, qui vere consepulti sunt cum Christo per baptismum in mortem;” “qui non secundum carnem ambulant,” sed “veterem hominem exuentes,” et novum, qui secundum Deum creatus est, induentes, innocentes, immaculati, puri, innoxii, ac Deo dilecti effecti sunt, hæredes quidem Dei, cohæredes autem Christi, ita ut nihil prorsus eos ab ingressu cœli remoretur. Manere autem in baptizatis concupiscentiam, vel fomitem, hæc sancta Synodus fatetur, et sentit: quæ cum ad agonem relicta sit, nocere non consentientibus, et viriliter per Jesu Christi gratiam repugnantibus, non valet: quinimo qui legitime certaverit, coronabitur. Hanc concupiscentiam, quam aliquando Apostolus

cupiscence, which the Apostle sometimes calls sin, has never been understood by the Catholic Church to be called sin, as though it were truly and properly sin in them that are regenerate, but because it is of sin, and inclines to sin. But if any one think otherwise; let him be accursed.

peccatum appellat, sancta Synodus declarat, Ecclesiam Catholicam numquam intellexisse peccatum appellari, quod vere et proprie in renatis peccatum sit, sed quia ex peccato est, et ad peccatum inclinat. Si quis autem contrarium senserit; anathema sit.—Conc. xiv. 751-2.

SESSION VI., A.D. 1547.

DECREE CONCERNING JUSTIFICATION.

CHAPTER I.—(*Of the Insufficiency of Nature and of the Law to justify Men.*)

In the first place the holy Synod declares that in order to the right understanding the doctrine of justification, it is necessary that every one should acknowledge and confess, that since all men lost their innocence by Adam's transgression, being made unclean, and, as the Apostle speaks, by nature the children of wrath, (as is set forth in the decree concerning original sin,) they are to such an extent the servants of sin, and under the power of the devil and of death, that neither the Gentiles by the force

*Decretum de Justificatione.**Caput I.—De Naturæ et Legis ad justificandos Homines Imbecillitate.*

Primum declarat sancta Synodus, ad justificationis doctrinam probe et sincere intelligendam, oportere ut unusquisque agnoscat et fateatur, quod cum omnes homines in prævaricatione Adæ innocentiam perdidissent, facti immundi, et, ut Apostolus inquit, natura filii iræ, quemadmodum in decreto de peccato originali exposuit, usque adeo servi erant peccati, et sub potestate diaboli ac mortis, ut non modo Gentes per vim naturæ, sed ne Judæi

of nature, nor the Jews by the letter of the law of Moses, were able to be freed and rise from it; at the same time that free-will was by no means extinguished among them, though weakened in power, and inclined to evil.

quidem per ipsam etiam litteram legis Moysi, inde liberari aut surgere possent; tametsi in eis liberum arbitrium minime extinctum esset, viribus licet attenuatum, et inclinatum.

CHAPTER II.—(*Of the Dispensation and Mystery of the Coming of Christ.*)

Whence it came to pass, that when the blessed fulness of time was come, the heavenly Father, the Father of mercies, and God of all comfort, sent to mankind His Son Jesus Christ, who had been declared and promised to many of the holy Fathers both before and under the law, both that He might redeem the Jews, who were under the law; and that the Gentiles, who followed not after righteousness, might attain unto righteousness, and that all might

Caput II.—De Dispensatione, et Mystério Adventus Christi.

Quo factum est, ut cœlestis Pater, Pater misericordiarum, et Deus totius consolationis, Christum Jesum, Filium Suum, et ante legem et legis tempore multis sanctis Patribus declaratum ac promissum, cum venit beata illa plenitudo temporis, ad homines miserit, ut et Judæos, qui sub lege erant, redimeret; et Gentes, quæ non sectabantur justitiam, justitiam apprehenderent,

receive the adoption of sons. Him hath God set forth for our sins as a propitiator, through faith in His blood, and not for ours only, but also for the sins of the whole world.

atque omnes adoptionem filiorum reciperent. Hunc proposuit Deus propitiatorem per fidem in sanguine ipsius pro peccatis nostris, non solum autem pro nostris, sed etiam pro totius mundi.

CHAPTER III.—(*Who are justified by Christ.*)

But although He died for all men, all nevertheless do not receive the benefit of His death, but they only, to whom the merit of His passion is communicated: for as in truth men, unless they were born by propagation from the seed of Adam, would not be born unrighteous, seeing that they contract their unrighteousness with that propagation, in the very act of conception; so unless they were born again in Christ, they would never be justified: since that new birth through the merit of His passion, is

Caput III.—Qui per Christum justificantur.

Verum, etsi ille pro omnibus mortuus est, non omnes tamen mortis ejus beneficium recipiunt, sed ii dumtaxat, quibus meritum passionis ejus communicatur: nam, sicut re vera homines, nisi ex semine Adæ propagati nascerentur, non nascerentur injusti, cum ea propagatione, per ipsum, dum concipiuntur, propriam injustitiam contrahant; ita, nisi in Christo renascerentur, nunquam justificarentur: cum ea renascentia per meritum passionis

attributed to them by grace, whereby they are justified. The Apostle exhorts us always to give thanks to God for this benefit, who hath made us meet to be partakers of the inheritance of the saints in light, and hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son, in whom we have redemption and the forgiveness of sins.

ejus gratia, qua justī fiunt, illis tribuatur. Pro hoc beneficio Apostolus gratias nos semper agere hortatur Patri, qui dignos nos fecit in partem sortis sanctorum in lumine, et eripuit de potestate tenebrarum, transtulitque in regnum Filii dilectionis suæ, in quo habemus redemptionem et remissionem peccatorum.

CHAPTER IV.—(*A Description is suggested of the Justification of the Wicked, and his condition in a State of Grace.*)

In which words a description of the Justification of the wicked is insinuated; that it is a translation from that state, in which man is born the son of the first Adam, into that state of grace, and the adoption of sons of God, by the second Adam, Jesus Christ, our Saviour: which translation, since the promulga-

Caput IV.—*Insinuatur Descriptio Justificationis Impii, et modus ejus in Statu Gratiæ.*

Quibus verbis Justificationis impii descriptio insinuatur; ut sit translatio ab eo statu, in quo homo nascitur filius (primi) Adæ, in statum gratiæ, et adoptionis filiorum Dei, per secundum Adam, Jesum Christum, Salvatorem nostrum: quæ quidem translatio,

tion of the Gospel, cannot take place without the laver of regeneration, or the desire of it: as it is written, "Except a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God."

post Evangelium promulgatum, sine lavacro regenerationis, aut ejus voto, fieri non potest: sicut scriptum est, "Nisi quis renatus fuerit ex aqua et Spiritu Sancto, non potest introire in regnum Dei."

CHAPTER V.—(*Of the necessity of Preparation for Justification in Adults, and whence it is.*)

It declares moreover, that the commencement of justification itself in adults, is from the preventing grace of God through Jesus Christ, that is to say, from His calling, whereby they are called, without any merits of their own; so that they who, by reason of sins, were turned away from God, are disposed by His exciting and assisting grace to turn themselves, for their own justification, to the same freely-

Caput V.—*De necessitate Præparationis ad Justificationem in Adultis, et unde sit.*

Declarat præterea, ipsius Justificationis exordium in adultis, a Dei per Christum Jesum præveniente gratia sumendum esse, hoc est, ab ejus vocatione, qua, nullis eorum existentibus meritis, vocantur; ut, qui per peccata a Deo aversi erant, per ejus excitantem atque adjuvantem gratiam ad convertendum se ad suam ipsorum justificationem, eidem gratiæ libere assentiendo, et cooperando, disponantur: ita ut, tangente Deo cor hominis per

assenting and co-operating grace : so that when God touches the heart of man by the illumination of the Holy Ghost ; neither does man altogether do nothing, since he receives that inspiration, when it was in his power to reject it ; nor yet can he move himself of his own free will to justification before God, without His grace : whence, when in the sacred writings, it is said “Return unto me and I will return unto you,” we are reminded of our freedom : when we answer “Turn Thou us, O Lord, and so shall we be turned,” we acknowledge that we are prevented by the grace of God.

Spiritus Sancti illuminationem, neque homo ipse nihil omnino agat, inspirationem illam recipiens, quippe qui illam et abjicere potest, neque tamen sine gratia Dei movere se ad justitiam coram illo libera sua voluntate possit : unde in sacris litteris cum dicitur, “Convertimini ad me, et ego convertar ad vos,” libertatis nostræ admonemur : cum respondemus, “Converte nos, Domine, ad te, et convertemur,” Dei nos gratia præveniri confitemur .

CHAPTER VI.—*The Method of Preparation.*

But men are disposed to this justification, when being excited and assisted by Divine grace, and receiving faith by hearing, they are freely moved to God, believing those things to be true which have

Caput VI.—Modus Præparationis.

Disponuntur autem ad ipsam justitiam, dum excitati divina gratia et adjuti, fidem ex auditu concipientes, libere moventur in Deum, credentes vera esse quæ divinitus revelata, et promissa

been divinely revealed and promised; and that, above all, namely, that the wicked is justified by God through His grace, by the redemption which is in Jesus Christ: and while they are sensible that they are sinners, are raised from the consideration of the fear of God, by which they are profitably alarmed, into hope, by turning themselves to consider the mercy of God; believing that He is favourable to them for the sake of Christ: they then begin to love Him who is the source of all righteousness; and on that account are set against sin by a kind of hatred and detestation, that is, by that repentance which must be exercised before baptism. Lastly, while they resolve to undertake baptism, to begin a new life, and to keep the Divine commandments. Concerning this disposition it is written, "Every one that cometh unto God must believe that He is, and that He is a rewarder of them who diligently

sunt; atque illud in primis, a Deo justificari impium per gratiam ejus per redemptionem, quæ est in Christo Jesu: et dum peccatores se esse intelligentes, a divinæ justitiæ timore, quo utiliter concutiuntur, ad considerandam Dei misericordiam se convertendo in spem eriguntur, fidentes Deum sibi propter Christum propitium fore; illumque, tamquam omnis justitiæ fontem, diligere incipiunt; ac propterea moventur adversus peccata per odium aliquod, et detestationem, hoc est, per eam pœnitentiam, quam ante baptismum agi oportet: denique dum proponunt suscipere baptismum, inchoare novam vitam et servare divina mandata. De hac dispositione scriptum est, "Accedentem ad Deum oportet credere, quia est, et quod inquirentibus se remunerator sit:" et, "Con-

seek Him ;” and, “Son, be of good cheer, thy sins are forgiven thee,” and “The fear of the Lord driveth away sin,” and “Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost :” and, “Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you,” and “Prepare your hearts to the Lord.”

fide fili, remittuntur tibi peccata tua :” et, “Timor Domini expellit peccatum :” et, “Pœnitentiam agite, et baptizetur unusquisque vestrum in nomine Jesu Christi, in remissionem peccatorum vestrorum, et accipietis donum Spiritus Sancti :” et, “Euntes ergo, docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti ; docentes eos servare quæcumque mandavi vobis,” denique, “Præparate corda vestra Domino.”

CHAPTER VII.—*What is the Justification of the Wicked, and what is the cause of it.*

This disposition or preparation is followed by justification itself, which is not only the remission of sins, but also sanctification, and renewing of the inner man by the voluntary reception of grace, and

Caput VII.—Quid sit Justificatio Impii, et quæ ejus causæ.

Hanc dispositionem, seu præparationem justificatio ipsa consequitur, quæ non est solâ peccatorum remissio, sed et sanctificatio, et renovatio interioris hominis per voluntariam susceptionem

the gifts ; whence a just man is made of an unjust, an enemy turned to a friend, that he may be an heir according to the hope of eternal life. The causes of this justification are ; 1, The final cause, which is the glory of God and of Christ, and life eternal ; 2, The efficient cause, a merciful God, who gratuitously cleanses and sanctifies the man, signing and anointing him with the spirit of promise, which is the earnest of our inheritance ; 3, The meritorious cause, His most beloved and only-begotten Son, our Lord Jesus Christ, who, when we were enemies, of His great love wherewith He loved us, by His most holy passion on the cross of wood, deserved justification for us, and hath made satisfaction to God the Father for us ; 4, The instrumental cause, the sacrament of baptism, which is the sacrament of faith, without which no one ever attained to justification : lastly, the one formal cause, the righteousness of

gratiæ, et donorum ; unde homo ex injusto fit justus, et ex inimico amicus, ut sit hæres secundum spem vitæ æternæ. Hujus justificationis causæ sunt, finalis quidem, gloria Dei et Christi, ac vita æterna ; efficiens vero, misericors Deus, qui gratuito abluit, et sanctificat, signans, et ungens Spiritu promissionis sancto, qui est pignus hæreditatis nostræ ; meritoria autem, dilectissimus unigenitus suus, Dominus noster Jesus Christus, qui, cum essemus inimici, propter nimiam charitatem qua dilexit nos, sua sanctissima passione in ligno crucis nobis justificationem meruit, et pro nobis Deo Patri satisfecit : instrumentalis item, sacramentum baptismi, quod est sacramentum fidei, sine qua nulli umquam contigit justificatio : demum, unica formalis causa

God ; not that whereby He Himself is righteous, but that whereby He maketh us so ; with which being endued by Him, we are renewed in the spirit of our mind, and not only accounted, but are truly called and are righteous ; receiving in ourselves righteousness, according to the measure which the Holy Spirit distributeth to every one, as He will, and according to each man's own disposition and co-operation. For, although no man can be righteous, unless the merits of the passion of our Lord Jesus Christ are communicated to him ; this, nevertheless, takes place in this justification of the wicked, while, by the merit of that same holy passion, the love of God is shed abroad by the Holy Spirit in the hearts of those who are justified, and is inherent in them. Whence a man in justification receives together with the remission of sins, through Jesus Christ, in whom he is engrafted, all these things, namely, faith, hope,

est justitia Dei ; non qua ipse justus est, sed qua nos justos facit ; qua videlicet ab eo donati, renovamur spiritu mentis nostræ, et non modo reputamur, sed vere justi nominamur, et sumus ; justitiam in nobis recipientes, unusquisque suam secundam mensuram, quam Spiritus Sanctus partitur singulis, prout vult, et secundum propriam cujusque dispositionem, et cooperationem. Quamquam enim nemo possit esse justus, nisi cui merita passionis Domini nostri Jesu Christi communicantur ; id tamen in hac impii justificatione fit, dum ejusdem sanctissimæ passionis merito per Spiritum Sanctum charitas Dei diffunditur in cordibus eorum, qui justificantur, atque ipsis inhæret. Unde in ipsa justificatione cum remissione peccatorum hæc omnia simul infusa accipit homo per Jesum Christum, cui inseritur, fidem, spem, et charitatem. Nam

and charity. For faith, unless hope and charity be added to it, neither unites a man perfectly with Christ, nor makes him a living member of His body. Wherefore it is most truly said, that “faith without works is dead,” and of no avail; and that “In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith, which worketh by love.” This faith the catechumens beg of the Church, before baptism, (according to apostolic tradition,) when they ask for the faith which conferreth eternal life: but faith, without hope and charity, cannot confer this; therefore they immediately hear the word of Christ, “If thou wouldest enter into eternal life, keep the commandments.” They then, receiving true and Christian righteousness, immediately that they are born again, are commanded to keep it pure and undefiled, as that first garment wherewith they have been enriched by Christ, in lieu of that which Adam by his disobedience lost for himself and us;

fides, nisi ad eam spes accedat, et charitas, neque unit perfecte cum Christo, neque corporis ejus vivum membrum efficit: qua ratione verissime dicitur, “fidem sine operibus mortuam, et otiosam esse:” et, “In Christo Jesu neque circumcisionem aliquid valere, neque præputium, sed fidem, quæ per charitatem operatur.” Hanc fidem ante baptismi sacramentum ex apostolorum traditione catechumeni ab Ecclesia petunt, cum petunt fidem, vitam æternam præstantem: quam sine spe et charitate fides præstare non potest; unde et statim verbum Christi audiunt, “Si vis ad vitam ingredi, serva mandata.” Itaque veram et Christianam justitiam accipientes, eam ceu primam stolam pro illa, quam Adam sua inobedientia sibi et nobis perdidit, per Christum Jesum illis donatam,

that they may bring it before the tribunal of our Lord Jesus Christ, and may have eternal life.

candidam, et immaculatam jubentur statim renati conservare; ut eam perferant ante tribunal Domini nostri Jesu Christi, et habeant vitam æternam.

CHAPTER VIII.—*How it may be understood that the Wicked is justified by Faith, and gratuitously.*

But whenever the Apostle says that a man is justified by faith, and gratuitously, those words are to be understood in the sense which the constant consent of the Catholic Church has retained and expressed; namely, that we are said to be justified by faith, because faith is the beginning of human salvation, the foundation, and root of all justification, without which it is impossible to please God, and attain to the fellowship of His sons: and we are said to be justified gratuitously, because none of the

Caput VIII.—*Quomodo intelligatur Impium per Fidem, et gratis justificari.*

Cum vero Apostolus dicit, justificari hominem per fidem, et gratis, ea verba in eo sensu intelligenda sunt, quem perpetuus Ecclesiæ Catholicæ consensus tenuit et expressit; ut scilicet per fidem ideo justificari dicamur, quia fides est humanæ salutis initium, fundamentum, et radix omnis justificationis, sine qua impossibile est placere Deo, et ad filiorum ejus consortium pervenire: gratis autem justificari ideo dicamur, quia nihil eorum,

things which precede justification, neither faith nor works, deserve the grace of justification : for, if it be by grace, then it is no more of works ; otherwise, as the same Apostle says, grace is no more grace.

quæ justificationem præcedunt, sive fides sive opera, ipsam justificationis gratiam promeretur : si enim gratia est, jam non ex operibus ; alioquin, ut idem Apostolus inquit, gratia jam non est gratia.

CHAPTER IX.—*Against the vain Confidence of the Heretics.*

But although it is necessary to believe that sins neither are nor ever were remitted, except gratuitously, by the divine mercy for the sake of Christ, it must not be said that they are or have been remitted to any one who boasts of his assurance and certainty of the remission of his sins, and rests in that alone : since among heretics and schismatics it may and in our own day does happen, that this vain confidence, remote from all piety, is preached with great contention against the Catholic Church.

Caput IX.—Contra inanem Hæreticorum fiduciam.

Quamvis autem necessarium sit credere, neque remitti, neque remissa unquam fuisse peccata, nisi gratis divina misericordia propter Christum, nemini tamen fiduciam, et certitudinem remissionis peccatorum suorum jactanti, et in ea sola quiescenti, peccata dimitti, vel dimissa esse dicendum est : cum apud hæreticos et schismaticos possit esse, imo nostra tempestate sit, et magna contra Ecclesiam Catholicam contentione prædicetur vana hæc, et ab omni pietate remota fiducia. Sed neque illud asse-

Nor may it be asserted that they who are truly justified, ought to determine for themselves without any hesitation, that they are so, and that no one is absolved and justified from sin unless he believe for certain that he is absolved and justified; and that absolution and justification are accomplished by this faith alone; as if any one who does not believe this must needs doubt concerning the promises of God, and the efficacy of the death and resurrection of Christ: for, as no religious person ought to doubt of the mercy of God, and the merits of Christ, and the virtue and efficacy of the sacraments, so every person who considers himself, and his own infirmity and indisposition, may be in fear and dread concerning his own grace; since no man can know that he has attained the grace of God, with that assurance of faith, which is incapable of error.

rendum est, oportere eos, qui vere justificati sunt, absque ulla omnino dubitatione apud semet-ipsos statuere se esse justificatos, neminemque a peccatis absolvi, ac justificari, nisi eum, qui certo credat se absolutum, et justificatum esse; atque hac sola fide absolutionem, et justificationem perfici; quasi qui hoc non credit, de Dei promissis, deque mortis et resurrectionis Christi efficacia dubitet: nam, sicut nemo pius de Dei misericordia, de Christi merito, deque sacramentorum virtute, et efficacia dubitare debet, sic quilibet, dum se ipsum suamque propriam infirmitatem et indispositionem respicit, de sua gratia formidare et timere potest; cum nullus scire valeat certitudine fidei, cui non potest subesse falsum, se gratiam Dei esse consecutum.

CHAPTER X.—*Of the Increase of received Justification.*

Thus, then, being justified, and made the friends and servants of God, and going from one virtue to another, they are renewed, as the Apostle speaks, day by day, that is, by mortifying their fleshly members, and exhibiting them as instruments of righteousness unto holiness, by the keeping the commands of God and of the Church; faith cooperating with their good works, they increase in that righteousness which is acceptable by the grace of Christ, and are more justified: as it is written, “He that is righteous let him be righteous still,” and, again, “Fear not until death to be justified;” and, again, “Ye see that a man is justified by works and not by faith only.” The holy Church seeks this in-

Caput X.—De acceptæ Justificationis Incremento.

Sic ergo justificati, et amici Dei, ac domestici facti, euntes de virtute in virtutem, renovantur, ut Apostolus inquit, de die in diem, hoc est, mortificando membra carnis suæ, et exhibendo ea arma justitiæ in sanctificationem; per observationem mandatorum Dei, et Ecclesiæ, in ipsa justitia, per Christi gratiam accepta, cooperante fide bonis operibus, crescunt, atque magis justificantur: sicut scriptum est, “Qui justus est, justificetur adhuc,” et iterum, “Ne verearis usque ad mortem justificari;” et rursus, “Videtis, quoniam ex operibus justificatur homo, et non ex fide tantum.” Hoc vero justitiæ incrementum petit sancta Ecclesia,

crease of righteousness, when it prays, "Give unto us, O Lord, the increase of faith, hope, and charity."

cum orat, "Da nobis Domine fidei, spei, et caritatis augmentum."

CHAPTER XI.—*Of the keeping the Commandments, and of the necessity and possibility of it.*

But no man, however much justified, ought to think himself freed from keeping the commandments: nor ought that rash sentence to be used, which the Fathers condemned with anathema, namely, that the commandments of God are impossible to be observed by a justified person; for God does not enjoin impossibilities, but by enjoining He admonishes you both to do what you can, and to pray for that you cannot, and helps you that you may be able: "Whose commandments are not grievous;" whose "yoke is easy, and His burthen

Caput XI.—De observatione Mandatorum, deque illius necessitate et possibilitate.

Nemo autem, quantumvis justificatus, liberum se esse ab observatione mandatorum putare debet; nemo temeraria illa, et a Patribus sub anathemate prohibita voce uti; Dei præcepta homini justificato ad observandum esse impossibilia: nam Deus impossibilia non jubet, sed jubendo monet, et facere quod possis, et petere quod non possis; et adjuvat, ut possis. "Cujus mandata gravia non sunt;" cujus "jugum suave est, et onus leve." Qui

light.” For they who are the sons of God, love Christ ; and they who love Him, as He Himself testifies, keep His words ; which thing they are able to accomplish with divine help. For, although in this mortal life, men, however holy and just, fall occasionally into light and daily offences, which are called venial, they do not on that account cease to be righteous ; for the saying of the just is both humble and true, “Forgive us our debts.” Whence it happens, that the righteous ought to think themselves so much the more bound to walk in the way of righteousness, by how much being made free from sin and become the servants of God, they are able to advance in their sober, and righteous, and godly life, through Jesus Christ, by whom they have had access to that grace. For God does not desert those that are justified by His grace, unless He be first deserted by them. Therefore no man ought to flatter himself

enim sunt filii Dei, Christum diligunt ; qui autem diligunt eum, ut ipsemet testatur, servant sermones ejus ; quod utique cum divino auxilio præstare possunt. Licet enim in hac mortali vita, quantumvis sancti et justî, in levia saltem, et quotidiana, quæ etiam venalia dicuntur, peccata quandoque cadant, non propterea desinunt esse justî ; nam justorum illa vox est, et humilis, et verax : “Dimitte nobis debita nostra.” Quo fit, ut justî ipsi eo magis se obligatos ad ambulandum in via justitiæ sentire debeant, quo liberati jam a peccato, servi autem facti Deo, sobrie, juste, et pie viventes, proficere possunt per Christum Jesum, per quem accessum habuerunt in gratiam istam. Deus namque sua gratia semel justificatos non deserit, nisi ab eis prius deseratur. Itaque nemo

by faith alone, imagining that he is made heir by faith alone, and will obtain the inheritance, though he suffer not with Christ, that He may be also glorified together: for, as the Apostle speaks, even Christ Himself, “though He were a Son, yet learned He obedience by the things which He suffered, and being made perfect, He became the author of eternal salvation to all them that obey Him.” For which cause the Apostle himself warneth them that are justified, “Know ye not, that they which run in the race run all, but one receiveth the prize? so run that ye may attain.” “I, therefore, so run, not as uncertainly, so fight I, not as one that beateth the air, but I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway.” Likewise the prince of the apostles, Peter, “Give diligence that by good works, ye make your calling

sibi in sola fide blandiri debet, putans fide sola se hæredem esse constitutum, hæreditatemque consecuturum, etiam si Christo non compatiatur, ut et conglorificetur: nam et Christus ipse, ut inquit Apostolus, “cum esset Filius Dei, didicit ex iis, quæ passus est, obedientiam; et consummatus, factus est omnibus obtemperantibus sibi causa salutis æternæ.” Propterea Apostolus ipse monet justificados, dicens: “Nescitis quod ii, qui in stadio currunt, omnes quidem currunt, sed unus accipit bravium? sic currite, ut comprehendatis.” “Ego igitur sic curro, non quasi in incertum: sic pugno, non quasi aërem verberans, sed castigo corpus meum, et in servitutem redigo, ne forte, cum aliis prædicaverim, ipse reprobus efficiar.” Item princeps apostolorum Petrus, “satagite, ut per bona opera certam vestram vocationem, et electionem fa-

and election sure; for, if ye do these things, ye shall never fall." Whence it appears, that those persons are opposed to the orthodox doctrine of religion, who say, that a righteous man sinneth, at least venially, in every good work; or, which is more horrible, that he merits eternal punishment by it; the same is to be said of those who declare that the righteous sin in all their works, if, by way of exciting their sloth, and encouraging themselves to run in the race, while they seek first that God may be glorified, they also have regard to the eternal reward; for it is written, "I have inclined my heart to fulfil thy righteousness alway, on account of the reward:" and the apostle says of Moses that "he had respect unto the recompense of reward."

ciatis; hæc enim facientes, non peccabitis aliquando." Unde constat eos orthodoxæ religionis doctrinæ adversari, qui dicunt, justum in omni bono opere saltem venialiter peccare; aut, quod intolerabilius est, pœnas æternas mereri; atque etiam eos, qui statuunt, in omnibus operibus justos peccare, si in illis suam ipsorum socordiam excitando, et sese ad currendum in stadio cohortando, cum hoc, ut in primis glorificetur Deus, mercedem quoque intuentur æternam; cum scriptum sit, "*Inclinavi cor meum ad faciendas justificationes tuas propter retributionem.*" Et de Mose dicat apostolus, quod "*respiebat in remunerationem.*"

CHAPTER XII.—*The rash Presumption of Predestination is to be avoided.*

No man also, as long as he is in this life, ought so to presume concerning the hidden mystery of predestination, as certainly to determine that he is of the number of the predestinated: as though it were true, that one who is justified either can no longer sin, or if he sin, ought to promise himself a certainty of repentance: for, except by special revelation, it cannot be known whom God hath chosen for Himself.

Caput XII.—Prædestinationis temerariam Præsumptionem cavendam esse.

Nemo quoque, quamdiu in hac mortalitate vivitur, de arcano divinæ prædestinationis mysterio usque adeo præsumere debet, ut certo statuatur se omnino esse in numero prædestinatorum; quasi verum esset, quod justificatus, aut amplius peccare non possit, aut, si peccaverit, certam sibi resipiscentiam promittere debeat; nam, nisi ex speciali revelatione, sciri non potest quos Deus sibi elegerit.

CHAPTER XIII.—*Of the Gift of Perseverance.*

In like manner concerning the gift of perseverance, of which it is written, "He that shall endure unto the end, the same shall be saved," (which gift

Caput XIII.—De Perseverantiæ Munere.

Similiter de perseverantiæ munere, de quo scriptum est, "Qui perseveraverit usque in finem, hic salvus erit:" (quod quidem

cannot be had but from Him who is able to establish him that standeth, that he may stand perseveringly, and to restore him that falleth,) let no man promise it to himself with any absolute certainty; although all ought to place the utmost reliance on the help of God. For God, unless they be wanting to His grace, as He hath begun a good work in them so will He fulfil it, working in them both to will and to do. Nevertheless, let them that think they stand, take heed lest they fall, and let them work out their salvation with fear and trembling, in watchings, in alms, in prayings, in offerings, in fastings, and in chastity: for, knowing that they have been born again into the hope of glory, and not as yet unto glory itself, they have need to fear concerning the contest which remains, with the flesh, the world, and the devil, in which they cannot be conquerors, unless through the grace of God, they obey the Apostle, who says, "We are debtors,

aliunde haberi non potest, nisi ab eo, qui potens est eum qui stat statuere, ut perseveranter stet, et eum qui cadit restituere,) nemo sibi certi aliquid absoluta certitudine polliceatur; tametsi in Dei auxilio firmissimam spem collocare, et reponere omnes debent. Deus enim, nisi ipsi illius gratiæ defuerint, sicut cœpit opus bonum, ita perficiet, operans velle et perficere. Verumtamen qui se existimant stare, videant ne cadant, et cum timore ac tremore salutem suam operentur in laboribus, in vigiliis, in elemosynis, in orationibus, et oblationibus, in jejuniis, et castitate: formidare enim debent, scientes quod in spem gloriæ, et nondum in gloriam renati sunt, de pugna quæ superest cum carne, cum mundo, cum diabolo, in qua victores esse non possunt, nisi cum

not to the flesh to live after the flesh, for if ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live.”

Dei gratia Apostolo obtemperent, dicenti : “ Debitores sumus non carni, ut secundum carnem vivamus : si enim secundum carnem vixeritis, moriemini ; si autem Spiritu facta carnis mortificaveritis, vivetis.”

CHAPTER XIV.—*Of the Lapsed, and their Restoration.*

But they who by sin have fallen from the grace of justification which they have received, can again be justified, when, at the instigation of God, by the merits of Christ, they procure a restoration of the grace which they had lost, by means of the sacrament of repentance. For this mode of justification is the restoration of a lapsed person ; which the Fathers aptly styled the second plank after shipwreck of forfeited grace. For for them who fall into sin after baptism, Jesus Christ instituted the sacrament of repentance, when He said, “ Receive ye the Holy

Caput XIV.—De Lapsis, et eorum Reparatione.

Qui vero ab accepta justificationis gratia per peccatum exciderunt, rursus justificari poterunt, cum, excitante Deo, per poenitentiae sacramentum merito Christi amissam gratiam recuperare procuraverint. Hic enim justificationis modus est lapsi reparatio ; quam secundam post naufragium deperditæ gratiæ tabulam sancti Patres apte nuncuparunt. Etenim pro iis, qui post baptismum in peccata labuntur, Christus Jesus Sacramentum instituit poenitentiae, cum dixit, “ Accipite Spiritum Sanctum ; quorum remise-

Ghost ; whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained.” From whence we are taught that a Christian man’s repentance after a fall, is very different from that which precedes baptism, and contains not only a ceasing from sins, and a detestation of them, or an humble and contrite heart, but also a sacramental confession of them, at least in desire, and to be performed in its season, and a priestly absolution of them ; as also satisfaction by fastings, alms, prayers, and other devout exercises of the spiritual life ; which are to be performed, not indeed for eternal punishment, which is remitted together with the offence, in the sacrament, or desire of the sacrament ; but for temporal punishment, which, as the sacred writings teach, is not, as in baptism, entirely remitted to them who, being ungrateful to the grace of God which they have received, have grieved the

ritis peccata, remittuntur eis : et quorum retinueritis, retenta sunt.” Unde docendum est, Christiani hominis pœnitentiam post lapsum multo aliam esse a baptismali, eaque contineri non modo cessationem a peccatis, et eorum detestationem, aut cor contritum et humiliatum, verum etiam eorundem sacramentalem confessionem saltem in voto, et suo tempore faciendam, et sacerdotalem absolutionem ; itemque satisfactionem per jejunia, eleemosynas, orationes, et alia pia spiritualis vitæ exercitia : non quidem pro pœna æterna, quæ vel sacramento, vel sacramenti voto una cum culpa remittitur ; sed pro pœna temporali, quæ, ut sacræ litteræ docent, non tota semper, ut in baptismo sit, dimittitur illis, qui gratiæ Dei, quam acceperunt, ingrati, Spiritum Sanctum con-

Holy Spirit, and have not feared to violate the temple of God. Concerning which repentance it is written, "Remember from whence thou art fallen, and repent, and do the first works:" and again, "Godly sorrow worketh lasting repentance unto salvation:" and again, "Repent, and bring forth fruits meet for repentance."

tristaverunt, et templum Dei violare non sunt veriti. De qua pœnitentia scriptum est, "Memor esto, unde excideris, age pœnitentiam, et prima opera fac:" et iterum, "Quæ secundum Deum tristitia est, pœnitentiam in salutem stabilem operatur:" et rursus, "Pœnitentiam agite; et facite fructus dignos pœnitentiæ."

CHAPTER XV.—*Grace, but not Faith, is lost by every deadly Sin.*

In opposition to the crafty devices of certain men, who by smooth words and blessings beguile the hearts of the simple, we must assert that the grace of justification which has been received, is lost, not only by infidelity, by which faith itself is lost, but also by every mortal sin, although faith be not lost. This is to be maintained in defence of the teaching

Caput XV.—Quolibet mortali Peccato amitti Gratiam, sed non Fidem.

Adversus etiam hominum quorundam callida ingenia, qui per dulces sermones et benedictiones seducunt corda innocentium, asserendum est, non modo infidelitate, per quam et ipsa fides amittitur, sed etiam quocumque alio mortali peccato, quamvis non amittatur fides, acceptam justificationis gratiam amitti:

of the divine law, which excludes from the kingdom of heaven not only the unbelievers, but believers also, fornicators, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous persons, drunkards, revilers, extortioners, and all others who commit deadly sins, from which, by the assistance of divine grace, they might have kept themselves, but for which they are separated from the grace of Christ.

divinæ legis doctrinam defendendo, quæ a regno Dei non solum infideles excludit, sed et fideles quoque, fornicarios, adulteros, molles, masculorum concubitores, fures, avaros, ebriosos, maleficos, rapaces, cæterosque omnes, qui lethalia committunt peccata, a quibus cum divinæ gratiæ adjumento abstinere possunt, et pro quibus a Christi gratia separantur.

CHAPTER XVI.—*Of the Fruit of Justification, that is, of the Merit of good Works, and of the Reason of the Merit itself.*

On this account the words of the Apostle are to be set before men who have been justified, whether they have constantly preserved the grace they had received, or have recovered it when lost; “Abound in every good work, forasmuch as ye know that your

Caput XVI.—*De Fructu Justificationis, hoc est, de Merito bonorum Operum, deque ipsius Meriti Ratione.*

Hac igitur ratione justificatis hominibus, sive acceptam gratiam perpetuo conservaverint, sive amissam recuperaverint, proponenda sunt Apostoli verba, “Abundate in omni opere bono, scientes,

labour is not in vain in the Lord ;” “ for God is not unrighteous to forget your work and labour of love which ye have shewed in His name.” And “ cast not away therefore your confidence, which hath great recompense of reward.” Therefore to them that continue in good works, and hope in God to the end, eternal life is to be proposed, both as the free gift mercifully promised to the sons of God, through Jesus Christ, and also as the reward, which from the promise of God himself is to be faithfully rendered to their good works and deservings. For this is the crown of righteousness which, after his fight and course, the Apostle said was laid up for him, to be given to him by the righteous judge, and not to him only, but to all them that love His coming. For that same Jesus Christ infuses his virtue into those who are justified, like the head into the members, and the vine into its branches, which virtue always

quod labor vester non est inanis in Domino ;” “ non enim injustus est Deus, ut obliviscatur operis vestri, et dilectionis quam ostenditis in nomine ipsius.” Et, “ Nolite amittere confidentiam vestram, quæ magnam habet remunerationem.” Atque ideo bene operantibus usque in finem, et in Deo sperantibus, proponenda est vita æterna, et tanquam gratia filiis Dei per Christum Jesum misericorditer promissa, et tanquam merces ex ipsius Dei promissione bonis ipsorum operibus, et meritis fideliter reddenda. Hæc est enim illa corona justitiæ, quam post suum certamen et cursum repositam sibi esse aiebat Apostolus, a justo iudice sibi reddendam, non solum autem sibi, sed et omnibus, qui diligunt adventum ejus. Cum enim ille ipse Christus Jesus tanquam caput in membra, et tanquam vitis in palmites, in ipsos justificados jugiter

precedes, accompanies and follows their good works, and without it they cannot by any means be pleasing to God, nor have any merit in them. We must not believe that anything is wanting to those who are justified, but that they may be counted amply to satisfy the divine law, according to this state of life, by those works which are wrought in God, and truly to merit the obtaining eternal life in its season, if so be that they depart this life in grace. For Christ our Saviour says, “Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.” Thus neither do we establish our own righteousness, as though it were our own, nor do we put out of sight or reject the righteousness of God; for that is said to be our righteousness; because we are justified by it abiding in us, and the same is the righteousness of God, as

virtutem influat; quæ virtus bona eorum opera semper antecedit, comitatur, et subsequitur, et sine qua nullo pacto Deo grata, et meritoria esse possent. Nihil ipsis justificatis amplius deesse credendum est, quo minus plene illis quidem operibus, quæ in Deo sunt facta, divinæ legi pro hujus vitæ statu satisfecisse, et vitam æternam, suo etiam tempore, (si tamen in gratia decesserint,) consequendam, vere promeruisse censeantur. Cum Christus Salvator noster dicat, “Si quis biberit ex aqua quam ego dabo ei, non sitiet in æternum; sed fiet in eo fons aquæ salientis in vitam æternam.” Ita neque propria nostra justitia, tanquam ex nobis, propria statuitur, neque ignoratur aut repudiatur justitia Dei; quæ enim justitia nostra dicitur, quia per eam nobis in-

it is infused into us by God, through the merits of Christ. Nor must we forget, that, although in the sacred volume so much is ever ascribed to good works that Christ should promise that, "Whoso giveth to one of these little ones a cup of cold water, he shall in no wise lose his reward;" and the Apostle testifies that "our light affliction which is but for a moment, worketh for us a far more eternal and exceeding weight of glory;" still God forbid that a Christian man should trust or glory in himself, and not rather in the Lord; whose goodness towards all men is such that He willeth that the things which are His gifts, the same should be their merits. And because "in many things we offend all," every one of us ought to place before his eyes not only mercy and goodness, but also severity and judgment. Nor should any man judge himself, even though he be not conscious of any evil; because the life of every

hærentem justificamur, illa eadem Dei est, quia a Deo nobis infunditur per Christi meritum. Neque vero illud omittendum est, quod licet bonis operibus in sacris litteris usque adeo tribuatur, ut, etiam "Qui uni ex minimis suis potum aquæ frigidæ dederit," promittat Christus, "eum non esse sua mercede cariturum;" et Apostolus testetur, id "quod in præsentī est momentaneum, et leve tribulationis nostræ, supra modum in sublimitate æternum gloriæ pondus operari in nobis;" absit tamen, ut Christianus homo in se ipso vel confidat vel gloriatur, et non in Domino; cujus tanta est erga omnes homines bonitas, ut eorum velit esse merita, quæ sunt ipsius dona. Et quia "in multis offendimus omnes," unusquisque, sicut misericordiam et bonitatem, ita severitatem et iudicium, ante oculos habere debet. Neque se ipsum aliquis, etiam si nihil sibi conscius fuerit, judicare: quoniam

man is to be examined and judged not by the judgment of men, but of “the Lord, who will both bring to light the hidden things of darkness, and make manifest the counsels of the heart, and then shall every man have praise of God,” who, as it is written, “will render to every man according to his works.”

To this Catholic doctrine of justification, which except a man receive firmly and faithfully, he cannot be justified, it has seemed good to the holy Synod to subjoin these canons; that all men may know not only what they ought to hold and follow, but also what they should shun and avoid.

omnis hominum vita non humano iudicio examinanda et iudicanda est, sed “Dei, qui illuminabit abscondita tenebrarum, et manifestabit consilia cordium, et tunc laus erit unicuique a Deo,” qui, ut scriptum est, “reddet unicuique secundum opera sua.”

Post hanc Catholicam de justificatione doctrinam, quam nisi quisque fideliter firmiterque receperit, justificari non poterit, placuit sanctæ Synodo hos canones subjungere; ut omnes sciant, non solum quid tenere et sequi, sed etiam quid vitare et fugere debeant.

OF JUSTIFICATION.

CANON I.

If any shall say, that a man can be justified before God by his own works, which he can do by the power of human nature, or by the teaching of the law, without divine grace through Jesus Christ; let him be accursed.

Canon I.

Si quis dixerit, hominem suis operibus, quæ vel per humanæ naturæ vires, vel per legis doctrinam fiant, absque divina per Jesum Christum gratia posse justificari coram Deo; anathema sit.

CANON II.

If any shall say, that divine grace through Jesus Christ, is given for this intent only, namely, that a man may more easily live righteously and deserve eternal life; as though he could do either without grace, by his own free will, though hardly and with difficulty; let him be accursed.

Canon II.

Si quis dixerit, ad hoc solum divinam gratiam per Christum Jesum dari, ut facilius homo juste vivere, ac vitam æternam promereri possit; quasi per liberum arbitrium sine gratia utrumque, sed ægre tamen, et difficulter possit; anathema sit.

CANON III.

If any shall say, that it is possible for a man to believe, to hope, to love, and to repent as he ought to do, so as to receive the grace of justification, without the preventing inspiration and assistance of the Holy Spirit ; let him be accursed.

Canon III.

Si quis dixerit, sine præveniente Spiritus Sancti inspiratione, atque ejus adjutorio, hominem credere, sperare, diligere, aut poenitere posse, sicut oportet, ut ei justificationis gratia conferatur ; anathema sit.

CANON IV.

If any shall say, that the free will of man, when moved and excited by God, does not co-operate by consenting to God, who excites and calls it, so that he should dispose and prepare himself to the obtaining the grace of justification ; and that he cannot dissent, if he pleases ; but, like some inanimate thing, does nothing and is merely passive ; let him be accursed.

Canon IV.

Si quis dixerit, liberum hominis arbitrium a Deo motum et excitatum nihil cooperari assentiendo Deo excitanti, atque vocanti, quo ad obtinendam justificationis gratiam se disponat ac præparet ; neque posse dissentire, si velit ; sed veluti inanime quoddam nihil omnino agere, mereque passive se habere ; anathema sit.

CANON V.

If any shall say, that after the sin of Adam, the free will of man was lost and extinguished; or, that it is a thing of a mere name, nay, rather a name without a substance, a mere fiction, brought in by Satan into the Church; let him be accursed.

Canon V.

Si quis liberum hominis arbitrium post Adæ peccatum amissum, et extinctum esse dixerit; aut rem esse de solo titulo, immo titulum sine re, figmentum denique, a Satana inventum in Ecclesiam; anathema sit.

CANON VI.

If any shall say, that it is not in the power of man to make his ways evil, but that bad works no less than good come from God, not by permission only, but actually, and from Himself, so that the treachery of Judas was no less His immediate work, than the calling of Paul; let him be accursed.

Canon VI.

Si quis dixerit, non esse in potestate hominis, vias suas malas facere, sed mala opera ita, ut bona, Deum operari, non permissive solum, sed etiam proprie, et per se, adeo ut sit ejus proprium opus non minus proditio Judæ quam vocatio Pauli; anathema sit.

CANON VII.

If any shall say, that all works done before justification, in whatever manner they may have been done, are truly sins, and deserve the wrath of God;

or that the more earnestly a man strives to dispose himself for grace, the more grievously he sins; let him be accursed.

Canon VII.

Si quis dixerit, opera omnia, quæ ante justificationem fiunt, quacumque ratione facta sint, vere esse peccata, vel odium Dei mereri; aut, quanto vehementius quis nititur se disponere ad gratiam, tanto eum gravius peccare; anathema sit.

CANON VIII.

If any shall say, that the fear of Hell, through which we flee to the mercy of God, lamenting our sins; or by which we abstain from sin, is sinful, and makes sinners worse than before; let him be accursed.

Canon VIII.

Si quis dixerit, Gehennæ metum, per quem ad misericordiam Dei de peccatis dolendo confugimus, vel a peccando abstinemus, peccatum esse, aut peccatores pejores facere; anathema sit.

CANON IX.

If any shall say, that a wicked man is justified by faith alone, so as to understand that nothing else is required which may co-operate to the obtaining the grace of justification; and that it is by no means necessary that he should be prepared and disposed by the motion of his own will; let him be accursed.

Canon IX.

Si quis dixerit, sola fide impium justificari, ita ut intelligat nihil aliud requiri, quod ad justificationis gratiam consequendam cooperetur, et nulla ex parte necesse esse, eum suæ voluntatis motu præparari atque disponi; anathema sit.

CANON X.

If any shall say, that men are justified without the righteousness of Christ, by which he has obtained merit for us, or that they are formally justified by the same; let him be accursed.

Canon X.

Si quis dixerit, homines sine Christi justitia, per quam nobis meruit, justificari, aut per eam ipsam formaliter justos esse; anathema sit.

CANON XI.

If any shall say, that men are justified only by the imputation of the righteousness of Christ, or only by the remission of sins, excluding grace and love, which is shed abroad in their hearts by the Holy Spirit, and is inherent in them; or also that the grace, wherewith we are justified, is only the favour of God; let him be accursed.

Canon XI.

Si quis dixerit, homines justificari, vel sola imputatione justitiæ Christi, vel sola peccatorum remissione, exclusa gratia et charitate, quæ in cordibus eorum per Spiritum Sanctum diffundatur, (quæ) illis inhæreat; aut etiam, gratiam, qua justificamur, esse tantum favorem Dei; anathema sit.

CANON XII.

If any shall say, that justifying faith is nothing else but confidence in the divine mercy, forgiving sins for Christ's sake; or that this confidence is the

only thing whereby we are justified; let him be accursed.

Canon XII.

Si quis dixerit, fidem justificantem nihil aliud esse, quam fiduciam divinæ misericordiæ peccata remittentis propter Christum; vel eam fiduciam solam esse, qua justificamur; anathema sit.

CANON XIII.

If any shall say, that in order to obtain the remission of sins it is necessary for every man to believe certainly, and without any hesitation arising from his own weakness or indisposition, that his sins are forgiven; let him be accursed.

Canon XIII.

Si quis dixerit, omni homini ad remissionem peccatorum assequendam necessarium esse, ut credat certo absque ulla hæsitatione propriæ infirmitatis et indispositionis, peccata sibi esse remissa; anathema sit.

CANON XIV.

If any shall say, that a man is absolved from sin and justified in that he certainly believes himself to be absolved and justified; or that no man is truly justified unless he believe himself to be justified; and that absolution and justification are accomplished by this mere belief; let him be accursed.

Canon XIV.

Si quis dixerit, hominem a peccatis absolvi, ac justificari ex eo quod se absolvi, ac justificari certo credat; aut neminem vere justificatum, nisi qui credat se esse justificatum; et hac sola fide absolutionem et justificationem perfici; anathema sit.

CANON XV.

If any shall say, that a man who has been born again and justified, is bound of faith to believe that he is certainly in the number of the predestinated; let him be accursed.

Canon XV.

Si quis dixerit, hominem renatum et justificatum teneri ex fide ad credendum, se certo esse in numero prædestinatorum; anathema sit.

CANON XVI.

If any shall say, that, of absolute and infallible certainty, he will have the great gift of perseverance unto the end, unless he shall have learned this by special revelation; let him be accursed.

Canon XVI.

Si quis magnum illud usque in finem perseverantiæ donum se certo habiturum absoluta, et infallibili certitudine dixerit, nisi hoc ex speciali revelatione didicerit; anathema sit.

CANON XVII.

If any shall say, that the grace of justification belongs only to those who are predestinated to life; and that the rest who are called, are called indeed but do not receive grace as being predestinated to evil by the divine power; let him be accursed.

Canon XVII.

Si quis justificationis gratiam non nisi prædestinatis ad vitam contingere dixerit; reliquos vero omnes, qui vocantur, vocari quidem, sed gratiam non accipere, utpote divina potestate prædestinatos ad malum; anathema sit.

CANON XVIII.

If any shall say, that it is impossible for a man who is justified and established under grace, to keep the commandments of God ; let him be accursed.

Canon XVIII.

Si quis dixerit, Dei præcepta homini etiam justificato, et sub gratia constituto, esse ad observandum impossibilia ; anathema sit.

CANON XIX.

If any shall say, that faith is the only commandment in the Gospel, and that other things are indifferent, neither commanded nor forbidden, but free ; or that the ten commandments do not relate to Christians ; let him be accursed.

Canon XIX.

Si quis dixerit, nihil præceptum esse in Evangelio præter fidem, cetera esse indifferentia, neque præcepta neque prohibita, sed libera ; aut decem præcepta nihil pertinere ad Christianos ; anathema sit.

CANON XX.

If any shall say, that a man justified and ever so perfect, is not bound to keep the commands of God and of the Church, but only to believing ; as though indeed the Gospel were a naked and absolute pro-

Canon XX.

Si quis hominem justificatum, et quantum libet perfectum dixerit non teneri ad observantiam mandatorum Dei et Ecclesiæ, sed tantum ad credendum ; quasi vero Evangelium sit nuda et

mise of eternal life, without any condition of keeping the commandments; let him be accursed.

absoluta promissio vitæ æternæ, sine conditione observationis mandatorum; anathema sit.

CANON XXI.

If any shall say, that Jesus Christ has been given of God to men as a Saviour in whom they should trust, and not also as a lawgiver, whom they should obey; let him be accursed.

Canon XXI.

Si quis dixerit, Christum Jesum a Deo hominibus datum fuisse, ut redemptorem, cui fidant, non etiam ut legislatorem, cui obediant; anathema sit.

CANON XXII.

If any shall say, that a justified person, either can persevere in acceptable righteousness without the special assistance of God, or cannot do so with it; let him be accursed.

Canon XXII.

Si quis dixerit, justificatum, vel sine speciali auxilio Dei in accepta justitia perseverare posse, vel cum eo non posse; anathema sit.

CANON XXIII.

If any shall say, that a man once justified can no longer sin, nor lose grace, and that therefore he who

Canon XXIII.

Si quis hominem semel justificatum dixerit, amplius peccare non posse, neque gratiam amittere, atque ideo eum qui labitur

falls and sins, was never truly justified ; or on the other hand, that he is able throughout his whole life to avoid all, even venial, offences, unless it be by the special privilege of God, as the Church holds concerning the blessed Virgin ; let him be accursed.

et peccat, nunquam vere fuisse justificatum ; aut contra, posse in tota vita peccata omnia, etiam venialia, vitare, nisi ex speciali Dei privilegio, quemadmodum de beata Virgine tenet Ecclesia ; anathema sit.

CANON XXIV.

If any shall say, that justification which has been received is not preserved, yea also increased before God by good works ; but that these works are merely the fruit and signs of justification which has been obtained, but not the cause of the increase of it ; let him be accursed.

Canon XXIV.

Si quis dixerit, justitiam acceptam non conservari, atque etiam non augeri coram Deo per bona opera ; sed opera ipsa fructus solummodo, et signa esse justificationis adeptæ, non autem ipsius augendæ causam ; anathema sit.

CANON XXV.

If any shall say, that a righteous man sins, at least venially, in every good work ; or, which is more intolerable, that he sins mortally, and so deserves

Canon XXV.

Si quis in quolibet bono opere justum saltem venialiter peccare dixerit ; aut, quod intolerabilius est, mortaliter, atque ideo pœnas

eternal punishment; and is only not condemned on account of it, because God does not impute those works to condemnation; let him be accursed.

æternas mereri; tantumque ob id non damnari, quia Deus ea opera non imputet ad damnationem; anathema sit.

CANON XXVI.

If any shall say, that through the mercy of God and the merits of Jesus Christ, the just ought not to expect and hope for eternal reward from God for those good works which have been wrought in Him, if they persevere unto the end in doing well and keeping the divine commands; let him be accursed.

Canon XXVI.

Si quis dixerit, justos non debere pro bonis operibus, quæ in Deo fuerint facta, expectare et sperare æternam retributionem a Deo per ejus misericordiam, et Jesu Christi meritum, si bene agendo, et divina mandata custodiendo, usque in finem perseveraverint; anathema sit.

CANON XXVII.

If any shall say, that there is no mortal sin but unbelief; or that grace once received cannot be lost by any other sin however grievous and enormous, but only by the sin of unbelief; let him be accursed.

Canon XXVII.

Si quis dixerit, nullum esse mortale peccatum, nisi infidelitatis; aut nullo alie, quantumvis gravi et enormi, præterquam infidelitatis peccato, semel acceptam gratiam amitti; anathema sit.

CANON XXVIII.

If any shall say, that when grace is lost by sin, faith is lost together with it, or that the faith which remains is not a true faith, though it be not living; or that a man is not a Christian who has faith without love; let him be accursed.

Canon XXVIII.

Si quis dixerit, amissa per peccatum gratia, simul et fidem semper amitti; aut fidem quæ remanet non esse veram fidem, licet non sit viva; aut eum, qui fidem sine charitate habet, non esse Christianum; anathema sit.

CANON XXIX.

If any shall say, that one who has fallen into sin after baptism, cannot by the grace of God rise again; or that he can indeed, but that he can recover the justification which he had lost by faith alone, without the sacrament of repentance, as the holy Roman and universal Church, being taught of Christ and His apostles, has hitherto professed, preserved, and taught; let him be accursed.

Canon XXIX.

Si quis dixerit, eum qui post baptismum lapsus est, non posse per Dei gratiam resurgere; aut posse quidem, sed sola fide amissam justitiam recuperare sine sacramento poenitentiae, prout sancta Romana et universalis Ecclesia, a Christo Domino et ejus Apostolicis edocta, hucusque professæ est, servavit, et docuit; anathema sit.

CANON XXX.

If any shall say, that after receiving the grace of justification, the sin of every sinner is so remitted, and the guilt of eternal punishment so blotted out, that there remains no guilt of temporal punishment to be discharged either in this world, or hereafter in purgatory, before that the entrance to the heavenly kingdom can be opened; let him be accursed.

Canon XXX.

Si quis, post acceptam justificationis gratiam, cuilibet peccatori poenitenti ita culpam remitti, et reatum æternæ pænæ deleri dixerit, ut nullus remaneat reatus pænæ temporalis, exsolvendæ vel in hoc sæculo, vel in futuro in purgatorio, antequam ad regna cœlorum aditus patere possit; anathema sit.

CANON XXXI.

If any shall say, that a justified person sins while he does good works, in the expectation of eternal reward; let him be accursed.

Canon XXXI.

Si quis dixerit, justificatum peccare, dum intuitu æternæ mercedis bene operatur; anathema sit.

CANON XXXII.

If any shall say, that the good works of a justified person are in such wise the gifts of God, that they are not also the good deserts of the justified person

Canon XXXII.

Si quis dixerit, hominis justificati bona opera ita esse dona Dei, ut non sint etiam bona ipsius justificati merita; aut ipsum

himself; or that a justified person does not truly deserve an increase of grace and life eternal, and the attaining eternal life, provided he departs in a state of grace, and even an increase of glory, by the good works which are wrought by the grace of God, and the merits of Jesus Christ, of whom he is a living member; let him be accursed.

justificatum bonis operibus, quæ ab eo per Dei gratiam, et Jesu Christi meritum, cujus vivum membrum est, fiunt, non vere mereri augmentum gratiæ, vitam æternam, et ipsius vitæ æternæ, si tamen in gratia decesserit, consecutionem, atque etiam gloriæ augmentum; anathema sit.

CANON XXXIII.

If any shall say, that this Catholic doctrine concerning justification, expressed by the holy Synod in the present decree, is in any respect derogatory to the glory of God and the merits of Jesus Christ our Lord; and that it does not rather illustrate the truth of our faith, and the glory of God and Jesus Christ; let him be accursed.

Canon XXXIII.

Si quis dixerit, per hanc doctrinam Catholicam de justificatione, a sancta Synodo hoc præsentî decreto expressam, aliqua ex parte gloriæ Dei, vel meritis Jesu Christi Domini nostri derogari, et non potius veritatem fidei nostræ, Dei denique, ac Christi Jesu gloriam illustrari; anathema sit.—Conc. xiv. 757—768.

SESSION VII., A.D. 1547.

OF THE SACRAMENTS IN GENERAL.

CANON I.

If any shall say, that the sacraments of the new law were not all instituted by our Lord Jesus Christ, or that they are more or fewer than seven, to wit, Baptism, Confirmation, the Eucharist, Repentance, extreme Unction, Orders, and Matrimony, or that any of these seven is not truly and properly a sacrament; let him be accursed.

Canon I.

Si quis dixerit, sacramenta novæ legis non fuisse omnia a Jesu Christo Domino nostro instituta; aut esse plura, vel pauciora, quam septem, videlicet, Baptismum, Confirmationem, Eucharistiam, Pœnitentiam, extremam Unctionem, Ordinem, et Matrimonium; aut etiam aliquod horum septem non esse vere et proprie Sacramentum; anathema sit.

CANON II.

If any shall say, that the sacraments of the new law do not differ from those of the old, except as they are other ceremonies, and other outward rites; let him be accursed.

Canon II.

Si quis dixerit, ea ipsa novæ legis Sacramenta a Sacramentis antiquæ legis non differre, nisi quia cæremoniæ sunt aliæ, et alii ritus externi; anathema sit.

CANON III.

If any shall say, that these seven sacraments are so equal among themselves, that in no respect is one more honourable than another ; let him be accursed.

Canon III.

Si quis dixerit, hæc septem sacramenta ita esse inter se paria, ut nulla ratione aliud sit alio dignius ; anathema sit.

CANON IV.

If any shall say, that the sacraments of the new law are not necessary to salvation, but superfluous ; and that without them, or the desire of them, a man, by faith alone, can obtain from God the grace of justification, although all are not necessary to every one ; let him be accursed.

Canon IV.

Si quis dixerit, sacramenta novæ legis non esse ad salutem necessaria, sed superflua ; et sine eis, aut eorum voto, per solam fidem homines a Deo gratiam justificationis adipisci, licet omnia singulis necessaria non sint ; anathema sit.

CANON V.

If any shall say, that these sacraments were instituted only for the support of faith ; let him be accursed.

Canon V.

Si quis dixerit, hæc sacramenta propter solam fidem nutriendam instituta fuisse ; anathema sit.

CANON VI.

If any shall say, that the sacraments of the new law do not contain the grace of which they are the signs; or that they do not confer grace to those who offer no obstacle, as if they were only outward signs of grace or righteousness, already received by faith, and certain badges of the Christian profession, by which the believers are distinguished from the infidels; let him be accursed.

Canon VI.

Si quis dixerit, sacramenta novæ legis non continere gratiam, quam significant; aut gratiam ipsam non ponentibus obicem non conferre; quasi signa tantum externa sint acceptæ per fidem gratiæ, vel justitiæ, et notæ quædam Christianæ professionis, quibus apud homines discernuntur fideles ab infidelibus; anathema sit.

CANON VII.

If any shall say, that by these sacraments grace is not given as far as God is concerned, at all times, and to all persons, although they rightly receive them, but only at some times, and to some persons; let him be accursed.

Canon VII.

Si quis dixerit, non dari gratiam per hujusmodi sacramenta semper, et omnibus, quantum est ex parte Dei, etiam si rite ea suscipiant, sed aliquando, et aliquibus; anathema sit.

CANON VIII.

If any shall say, that grace is not conferred by the sacraments of the new law by the actual performance of them, but that belief of the divine promise alone avails to obtain grace ; let him be accursed.

Canon VIII.

Si quis dixerit, per ipsa novæ legis sacramenta ex opere operato non conferri gratiam, sed solam fidem divinæ promissionis ad gratiam consequendam sufficere ; anathema sit.

CANON IX.

If any shall say, that in three sacraments, to wit, Baptism, Confirmation, and Orders, a character is not impressed upon the soul, that is to say, a certain spiritual and indelible mark, by reason of which they cannot be repeated ; let him be accursed.

Canon IX.

Si quis dixerit, in tribus sacramentis, Baptismo scilicet, Confirmatione, et Ordine, non imprimi characterem in anima, hoc est signum quoddam spirituale, et indelebile, unde ea iterari non possunt ; anathema sit.

CANON X.

If any shall say, that all Christians have power to minister the Word, and all the sacraments ; let him be accursed.

Canon X.

Si quis dixerit, Christianos omnes in Verbo, et omnibus sacramentis administrandis, habere potestatem ; anathema sit.

CANON XI.

If any shall say, that there is not required in the ministers while they perform and confer the sacraments, at least the intention of doing what the Church does; let him be accursed.

Canon XI.

Si quis dixerit, in ministris, dum sacramenta conficiunt, et conferunt, non requiri intentionem saltem faciendi quod facit Ecclesia; anathema sit.

CANON XII.

If any shall say, that a minister, in mortal sin, cannot perform or confer a sacrament, provided he shall observe all the essentials which appertain to the performing or conferring a sacrament; let him be accursed.

Canon XII.

Si quis dixerit, ministrum, in peccato mortali existentem, modo omnia essentialia, quæ ad sacramentum conficiendum aut conferendum pertinent, servaverit, non conficere aut conferre sacramentum; anathema sit.

CANON XIII.

If any shall say, that the received and approved rites of the Catholic Church, accustomed to be observed in the solemn administration of the sacra-

Canon XIII.

Si quis dixerit, receptos, et approbatos Ecclesiæ Catholicæ ritus, in solemnī sacramentorum administratione adhiberi con-

ments, may be either despised, or omitted by the ministers at their discretion, or can be altered for new ones, by any pastor of churches; let him be accursed.

suetos, aut contemni, aut sine peccato a ministris pro libito omitti, aut in novos alios per quemcumque ecclesiarum pastorem mutari posse; anathema sit.

OF BAPTISM.

CANON I.

If any shall say, that the baptism of John had the same efficacy as the baptism of Christ; let him be accursed.

Canon I.

Si quis dixerit, baptismum Joannis habuisse eandem vim cum baptismo Christi; anathema sit.

CANON II.

If any shall say, that real and natural water is not necessary in baptism, and so shall pervert the words of our Lord Christ, "Except a man be born again of water and the Holy Ghost," into some metaphor; let him be accursed.

Canon II.

Si quis dixerit, aquam veram et naturalem non esse sedem necessitatis baptismi, atque ideo verba illa Domini nostri Jesu Christi, "Nisi quis renatus fuerit ex aqua et Spiritu sancto," ad metaphoram aliquam detorserit; anathema sit.

CANON III.

If any shall say, that the Church of Rome, which is the mother and mistress of all churches, has not the true doctrine concerning the sacrament of baptism ; let him be accursed.

Canon III.

Si quis dixerit, in Ecclesia Romana, quæ omnium ecclesiarum mater est, et magistra, non esse veram de baptismi sacramento doctrinam ; anathema sit.

CANON IV.

If any shall say, that the baptism which is given even by heretics, in the name of the Father, and of the Son, and of the Holy Ghost, with the intention of doing what the Church does, is not true baptism ; let him be accursed.

Canon IV.

Si quis dixerit, baptismum, qui etiam datur ab hæreticis in nomine Patris, et Filii, et Spiritus Sancti, cum intentione faciendi quod facit Ecclesia, non esse verum baptismum : anathema sit.

CANON V.

If any shall say that baptism is free, that is, not necessary to salvation ; let him be accursed.

Canon V.

Si quis dixerit, baptismum liberum esse, hoc est non necessarium ad salutem ; anathema sit.

CANON VI.

If any shall say, that a baptized person cannot, if he will, lose grace, however much he may sin, unless he refuses to believe ; let him be accursed.

Canon VI.

Si quis dixerit, baptizatum non posse, etiam si velit, gratiam amittere, quantumcumque peccet, nisi nolit credere; anathema sit.

CANON VII.

If any shall say, that baptized persons are by baptism itself become debtors only to faith alone, and not to keeping the whole law of Christ; let him be accursed.

Canon VII.

Si quis dixerit, baptizatos per baptismum ipsum solius tantum fidei debitores fieri, non autem universæ legis Christi servandæ; anathema sit.

CANON VIII.

If any shall say, that baptized persons are freed from all the commands of holy Church, whether written or traditional, so that they are not bound to observe them, unless they are willing of their own accord to submit themselves to them; let him be accursed.

Canon VIII.

Si quis dixerit, baptizatos liberos esse ab omnibus sanctæ Ecclesiæ præceptis, quæ vel scripta, vel tradita sunt, ita ut ea observare non teneantur, nisi se sua sponte illis submittere voluerint; anathema sit.

CANON IX.

If any shall say, that men are to be so recalled to the memory of the baptism which they have re-

Canon IX.

Si quis dixerit, ita revocandos esse homines ad baptismi suscepti memoriam, ut vota omnia, quæ post baptismum fiunt, vi

ceived, as to consider all the vows which they have made since baptism to be invalid, by the force of the promise already made in baptism itself, as though by them they dishonoured the faith which they have professed, and baptism itself; let him be accursed.

promissionis in baptismo ipso jam factæ, irrita esse intelligant, quasi per ea, et fidei, quam professi sunt, detrahatur, et ipsi baptismo; anathema sit.

CANON X.

If any shall say, that all the sins which they have committed after baptism, are remitted, or rendered venial by the simple remembrance and belief of the baptism which they have received; let him be accursed.

Canon X.

Si quis dixerit, peccata omnia, quæ post baptismum fiunt, sola recordatione, et fide suscepti baptismi, vel dimitti, vel venialia fieri; anathema sit.

CANON XI.

If any shall say, that true baptism, duly conferred ought to be repeated for any one who has denied the faith of Christ among the infidels, and is converted to repentance; let him be accursed.

Canon XI.

Si quis dixerit, verum et rite collatum baptismum, iterandum esse illi, qui apud infideles fidem Christi negaverit, cum ad poenitentiam convertitur; anathema sit.

CANON XII.

If any shall say, that no one is to be baptized, except at the age in which Christ was baptized, or at the point of death ; let him be accursed.

Canon XII.

Si quis dixerit, neminem esse baptizandum, nisi ea ætate qua Christus baptizatus est, vel in ipso mortis articulo ; anathema sit.

CANON XIII.

If any shall say, that little children, upon receiving baptism, are not to be counted among the faithful, inasmuch as they have not the power of believing ; and that therefore, when they are come to years of discretion, they ought to be rebaptized ; that it is better that the baptism should be omitted, than that they who cannot believe of themselves, should be baptized merely on the faith of the Church ; let him be accursed.

Canon XIII.

Si quis dixerit, parvulos, eo quod actum credendi non habent, suscepto baptismo inter fideles computandos non esse ; ac propterea, cum ad annos discretionis pervenerint, esse rebaptizandos ; aut præstare, omitti eorum baptismum, quam eos non actu proprio credentes baptizari in sola fide Ecclesiæ ; anathema sit.

CANON XIV.

If any shall say, that infants of this sort who have been baptized, should be questioned, when they are

Canon XIV.

Si quis dixerit, hujusmodi parvulos baptizatos, cum adoleverint, interrogandos esse, an ratum habere velint, quod patrini

grown up, whether they are willing to ratify what their god-parents promised in their name when they were baptized; and that, when they profess to be unwilling, they are to be left to their own will, and not in the meantime to be compelled to a Christian life, by any penalty except deprivation of the eucharist and the other sacraments, until they repent; let him be accursed.

eorum nomine, dum baptizarentur, polliciti sunt; et, ubi se nolle responderint, suo esse arbitrio relinquendos; nec alia interim poena ad Christianam vitam cogendos, nisi ut ab eucharistiæ, aliorumque sacramentorum perceptione arceantur, donec resipiscant; anathema sit.

OF CONFIRMATION.

CANON I.

If any shall say, that the confirmation of baptized persons is an idle ceremony, and not rather a true and proper sacrament; or that formerly it was nothing more than a mere catechizing, in which they who were newly grown up gave an account of their faith before the Church; let him be accursed.

Canon I.

Si quis dixerit, confirmationem baptizatorum otiosam cæremoniā esse, et non potius verum et proprium sacramentum; aut olim nihil aliud fuisse, quam catechesim quamdam, qua adolescentiæ proximi fidei suæ rationem coram Ecclesia exponebant; anathema sit.

CANON II.

If any shall say, that they who ascribe any virtue to the holy anointing of confirmation, do injury to the Holy Spirit ; let him be accursed.

Canon II.

Si quis dixerit, injurios esse Spiritui Sancto eos qui sacro confirmationis chrismati virtutem aliquam tribuunt ; anathema sit.

CANON III.

If any shall say, that the ordinary minister of holy confirmation is not the bishop alone, but any mere priest ; let him be accursed.

Canon III.

Si quis dixerit, sanctæ confirmationis ordinarium ministerium non esse solum episcopum, sed quemvis simplicem sacerdotem ; anathema sit.—Conc. xiv. 776—779.

SESSION XIII., A.D. 1551.

DECREE CONCERNING THE MOST HOLY SACRAMENT OF
THE EUCCHARIST.CHAPTER I.—*Of the Real Presence of our Lord Jesus Christ, in the most holy Sacrament of the Eucharist.*

In the first place the holy Synod teaches, and openly and clearly professes, that in the benevolent sacrament of the holy Eucharist, after the consecration of the bread and wine, our Lord Jesus Christ, Very God and Man, is truly, really, and substantially contained under the appearance of those sensible elements. Nor is there any discordance in this, that the same, our Saviour, is always sitting at the right hand of the Father in heaven, according to the natural mode of existence, and yet nevertheless that

Caput 1.—De Reali Præsentia Domini nostri Jesu Christi in sanctissimo Eucharistiæ Sacramento.

Principio docet sancta Synodus, et aperte ac simpliciter profitetur, in almo sanctæ Eucharistiæ sacramento, post panis et vini consecrationem, Dominum nostrum Jesum Christum, Verum Deum atque Hominem, vere, realiter, ac substantialiter sub specie illarum rerum sensibilibus contineri. Neque enim hæc inter se pugnant, ut ipse Salvator noster semper ad dextram Patris in cœlis assideat, juxta modum existendi naturalem, et ut multis nihilomi-

his substance should be sacramentally present with us in many other places, according to that mode of existence, which, although we can hardly express it in words, we can understand in our thoughts enlightened by faith, to be possible with God, and ought most firmly to believe. For so our forefathers, as many as were in the true Church of Christ, who have spoken of this holy sacrament, have clearly professed, to wit, that our Redeemer instituted this admirable sacrament at His last supper, when, after blessing the bread and wine, he testified in plain and clear words that He gave to them His own body, and His blood: and since these words which have been recorded by the Evangelists, and afterwards repeated by St. Paul, have that proper and most plain signification, according to which they were understood by the Fathers, it is indeed a most disgraceful wickedness, that they should be perverted, by cer-

nus aliis (*in*) locis sacramentaliter præsens sua substantia nobis adsit, ea existendi ratione, quam etsi verbis exprimere vix possumus, possibilem tamen esse Deo, cogitatione per fidem illustrata assequi possumus, et constantissime credere debemus. Ita enim majores nostri omnes, quotquot in vera Christi Ecclesia fuerunt, qui de sanctissimo hoc sacramento disseruerunt, apertissime professi sunt, hoc tam admirabile sacramentum in ultima cœna Redemptorem nostrum instituisse, cum post panis vinique benedictionem, se suum ipsius corpus illis præbere, ac suum sanguinem, disertis et perspicuis verbis testatus est: quæ verba a sanctis Evangelistis commemorata, et a dîvo Paulo postea repetita, cum propriam illam et apertissimam significationem præ (*se*) ferant, secundum quam a Patribus intellecta sunt, indignissimum

tain contentious and depraved persons into fanciful and imaginary figures of speech, by which the truth of the flesh and blood of Christ is denied, contrary to the universal sense of the Church; which, as the pillar and ground of the truth, detests as Satanical these fictions invented by impious men, always acknowledging with grateful memory this most especial kindness of Christ.

sane flagitium est, ea a quibusdam contentiosis et pravis hominibus, ad fictitios et imaginarios tropos, quibus veritas carnis et sanguinis Christi negatur, contra universum Ecclesiæ sensum detorqueri; quæ, tamquam columna et firmamentum veritatis, hæc ab impiis hominibus excogitata commenta, velut Satânica, detestata est, grato semper et memore animo præstantissimum hoc Christi beneficium agnoscens.

CHAPTER II.—*Of the manner of the Institution of the most holy Sacrament.*

Our Saviour, therefore, when about to depart out of this world unto the Father, instituted this sacrament, in which He poured forth the riches of His love towards men, making a remembrance of His miracles, and commanded us by receiving it to honour His memory, and to show forth

Caput II.—De ratione Institutionis sanctissimi hujus Sacramenti.

Ergo Salvator noster, discessurus ex hoc mundo ad Patrem, sacramentum hoc instituit, in quo divitias divini sui erga homines amoris velut effudit, memoriam faciens mirabilium suorum, et in illius sumptione colere nos sui memoriam præcepit, suam-

His death, until He come to judge the world. But He wished this sacrament to be received as the spiritual food of souls, by which the living may be nourished and comforted by the life of Him who said, "He that eateth me, even he shall live by me;" and as a medicine whereby we may be freed from daily faults, and may be preserved from mortal sins. Moreover, He wished it to be a pledge of our future glory, and perpetual happiness, and so a symbol of that one body of which He is the head, and to which He wished that we, as members, should be united by the strictest ties of faith, hope, and charity, that we might all speak the same thing, and that there might be no divisions amongst us.

que annunciare mortem, donec ipse ad judicandum mundum veniat. Sumi autem voluit sacramentum hoc, tamquam spirituales animarum cibum, quo alantur et confortentur viventes vita illius, qui dixit, "Qui manducat me, et ipse vivet propter me;" et tamquam antidotum quo liberemur a culpis quotidianis, et a peccatis mortalibus præservemur. Pignus præterea id esse voluit futuræ nostræ gloriæ, et perpetuæ felicitatis, adeoque symbolum unius illius corporis, cujus ipse caput existit, cuique nos, tamquam membra, arctissima fidei, spei, et charitatis connexionem adstrictos esse voluit, ut id ipsum omnes diceremus, nec essent in nobis schismata.

CHAPTER III.—*Of the Excellency of the holy Eucharist above the other Sacraments.*

The most holy Eucharist has this in common with the other sacraments, that it is a symbol of a sacred

thing, and a visible form of invisible grace: but there is this excellency and peculiarity in it, that the other sacraments first have their sanctifying power, when any one uses them: but the Author of holiness is in the Eucharist, before use; for the apostles had not yet received the Eucharist from the hand of the Lord, when yet He truly affirmed that to be His body, which He offered. And the Church of God has ever held this belief, namely, that immediately after consecration, the true body of our Lord, and His true blood, together with His soul and divinity, exist under the appearance of bread and wine; but the body, indeed, under the appearance of bread, and the blood under the appearance of wine, from the force of the words; but the body itself under the appearance of wine, and the blood

Caput III.—De Excellentia sanctissimæ Eucharistiæ super reliqua Sacramenta.

Commune hoc quidem est sanctissimæ Eucharistiæ cum cæteris sacramentis, symbolum esse rei sacræ, et invisibilis gratiæ formam visibilem: verum illud in ea excellens, et singulare reperitur, quod reliqua sacramenta tunc primum sanctificandi vim habent, cum quis illis utitur: at in Eucharistia ipse sanctitatis Auctor ante usum est, nondum enim Eucharistiam de manu Domini apostoli susceperant, cum vere tamen ipse affirmaret corpus suum esse quod præbebat. Et semper hæc fides in Ecclesia Dei fuit, statim post consecrationem verum Domini nostri corpus, verumque ejus sanguinem, sub panis et vini specie, una cum ipsius anima et divinitate existere: sed corpus quidem sub specie panis, et sanguinem sub vini specie, ex vi verborum; ipsum autem corpus sub specie vini, et sanguinem sub specie

under the appearance of bread, and the soul under both, by the force of that natural connexion and concomitancy, by which the parts of the Lord Christ, who has already risen from the dead, to die no more, are united among themselves: and the divinity moreover, because of the wonderful hypostatical union with the body and soul. Wherefore it is most true that He is contained as much under either appearance as under each. For whole and entire Christ exists under the appearance of bread, and under every particle of that appearance, and the whole under the appearance of wine, and under its particles.

panis, animamque sub utraque, vi naturalis illius connexionis, et concomitantiae, qua partes Christi Domini, qui jam ex mortuis resurrexit, non amplius moriturus, inter se copulantur: divinitatem porro, propter admirabilem illam ejus cum corpore et anima hypostaticam unionem. Quapropter verissimum est, tantumdem sub alterutra specie, atque sub utraque contineri. Totus enim et integer Christus sub panis specie, et sub quavis ipsius speciei parte, (*totus*) item sub vini specie, et sub ejus partibus existit.

CHAPTER IV.—*Of Transubstantiation.*

Since Christ our Redeemer truly said that that which He offered under the appearance of bread was His body; therefore the Church of God has

Caput IV.—De Transubstantiatione.

Quoniam autem Christus, Redemptor noster, corpus suum id quod sub specie panis offerebat, vere esse dixit; ideo persuasum

ever been persuaded, and this holy Synod declares it anew, that by the consecration of the bread and wine, a conversion takes place of the whole substance of the bread into the substance of the body of Christ, our Lord, and of the whole substance of the wine into the substance of His blood; which conversion the holy Catholic Church suitably and properly calls transubstantiation.

semper in Ecclesia Dei fuit, idque nunc denuo sancta hæc Synodus declarat, per consecrationem panis et vini, conversionem fieri totius substantiæ panis in substantiam corporis Christi, Domini nostri, et totius substantiæ vini in substantiam sanguinis ejus; quæ conversio convenienter et proprie a sancta Catholica Ecclesia transubstantiatio est appellata.

CHAPTER V.—*Of the Worship and Veneration to be paid to this most holy Sacrament.*

There remains then no room to doubt but that all Christ's faithful people should pay to this most holy sacrament in their veneration, the worship of latria, which is due to the true God, according to the custom which the Catholic Church has always received: nor is it, therefore, the less to be adored, because it

Caput V.—De Cultu et Veneratione huic sanctissimo Sacramento exhibenda.

Nullus itaque dubitandi locus relinquitur, quin omnes Christi fideles, pro more in Catholica Ecclesia semper recepto, latriæ cultum, qui vero Deo debetur, huic sanctissimo sacramento in veneratione exhibeant: neque enim ideo minus est adorandum, quod

was instituted by the Lord Christ, that it might be received: for we believe Him the same God to be present in it, of whom when the eternal Father brought Him into the world He said, "Let all the angels of God worship Him," whom the Magi adored falling down before Him, whom lastly the Scripture witnesseth to have been worshipped by the apostles in Galilee.

Moreover, the holy Synod declares, that the Church of God has very piously and religiously introduced the custom, that in every year, on some special feast day, this illustrious and venerable sacrament should be celebrated with particular veneration and solemnity, and that it should be carried about in procession, in a reverend and honourable manner, through the highways and public places: for it is very meet that certain holy days should be appointed, when all Christians, by some especial and remarkable token,

fuerit a Christo Domino, ut sumatur, institutum: nam illum eundem Deum præsentem in eo adesse credimus, quem Pater æternus introducens in orbem terrarum, dicit, "Et adorent eum omnes angeli Dei," quem Magi procidentes adoraverunt, quem denique in Galilæa ab apostolis adoratum fuisse, Scriptura testatur.

Declarat præterea sancta Synodus, pie et religiose admodum in Dei Ecclesiam inductum fuisse hunc morem, ut singulis annis, peculiari quodam et festo die, præcelsum hoc et venerabile Sacramentum, singulari veneratione ac solemnitate celebraretur, utque in processionibus reverenter et honorifice illud per vias et loca publica circumferretur: æquissimum est enim, sacros aliquos statutos esse dies, cum Christiani omnes, singulari ac rara quadam significatione, gratos et memores testentur animos erga

may signify their gratitude and remembrance towards their common Lord and Redeemer, for such an inexpressible and actually divine benefit, by which the victory and triumph of His death is represented. And so, indeed, it is right to celebrate the triumph of truth over falsehood and heresy, that its adversaries, at sight of such splendour, and such joy of the whole Church, may either waste away through feebleness, or being ashamed and confounded, may at some time repent.

communem Dominum et Redemptorem, pro tam ineffabili et plane divino beneficio, quo mortis ejus victoria et triumphus repræsentatur. Ac (*atque*) sic quidem oportuit, victricem veritatem de mendacio et hæresi triumphum agere, ut ejus adversarii, in conspectu tanti splendoris, et in tanta universæ Ecclesiæ lætitia positi, vel debilitati et fracti tabescant, vel pudore affecti et confusi, aliquando resipiscant.

CHAPTER VI.—*Of reserving the Sacrament of the holy Eucharist, and carrying it to the Sick.*

The custom of reserving the holy Eucharist in the holy place is so ancient, that even the age of the Nicene Council recognized it. Moreover, the custom of carrying the holy Eucharist to the sick, and of

Caput VI.—De asservando sacræ Eucharistiæ Sacramento, et ad Infirmos deferendo.

Consuetudo asservandi in sacrario sanctam Eucharistiam adeo antiqua est, ut eam sæculum etiam Nicaeni Concilii agnoverit. Porro deferri ipsam sacram Eucharistiam ad infirmos, et in hunc

carefully preserving it in the churches for this purpose, is not only in union with the highest equity and reason, but also is found enjoined in many councils, and has been most anciently observed by the Catholic Church. Wherefore the holy synod decrees that this wholesome and necessary custom be by all means retained.

usum diligenter in Ecclesiis conservari, præterquam quod cum summa æquitate et ratione conjunctum est, tum multis in conciliis præceptum invenitur, et vetustissimo Catholicæ Ecclesiæ more est observatum. Quare sancta hæc Synodus retinendum omnino salutarem hunc et necessarium morem statuit.

CHAPTER VII.—*Of the Preparation which is to be made that a Man may worthily partake of the Holy Eucharist.*

If it is not fitting that any one should approach to the other sacred functions, except in a holy manner; certainly, in proportion as a man has found out the holiness and divine nature of this holy sacrament, he ought the more diligently to beware that he do not approach to partake of it without great reverence

Caput VII.—*De Præparatione, quæ adhibenda est, ut digne quis sacram Eucharistiam percipiat.*

Sinon decet ad sacras ullas functiones quempiam accedere, nisi sancte; certe, quo magis sanctitas et divinitas cœlestis hujus sacramenti viro Christiano comperta est, eo diligentius cavere ille debet, ne absque magna reverentia et sanctitate ad id per-

and holiness ; especially when we read those fearful words of the Apostle, “Whoso eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Lord’s body.” Wherefore any one desirous to communicate has need to remember his precept, “Let a man examine himself.” But the custom of the Church declares such examination to be necessary, that no one who is conscious of mortal sin, however contrite he may seem to himself, ought to approach to the holy Eucharist, without sacramental confession first had ; which this holy Synod has decreed to be perpetually observed by all Christians, even by those priests on whom it is officially incumbent to celebrate the service ; provided only there be no want of a confessor. But if, through urgent necessity, a priest shall celebrate without previous confession, let him confess as soon as possible.

ciendum accedat : præsertim cum illa plena formidinis verba apud Apostolum legamus, “Qui manducat et bibit indigne, iudicium sibi manducat et bibit, non dijudicans corpus Domini.” Quare communicare volenti revocandum est in memoriam ejus præceptum, “Probet autem se ipsum homo.” Ecclesiastica autem consuetudo declarat, eam probationem necessariam esse, ut nullus sibi conscius peccati mortalis, quantumvis sibi contritus videatur, absque præmissa sacramentali confessione, ad sacram Eucharistiam accedere debeat ; quod a Christianis omnibus, etiam ab iis sacerdotibus quibus ex officio incubuerit celebrare, hæc sancta Synodus perpetuo servandum esse decrevit ; modo non desit illis copia confessoris. Quod si, necessitate urgente, sacerdos absque prævia confessione celebraverit, quamprimum confiteatur.

CHAPTER VIII.—*Of the Use of this admirable Sacrament.*

But as concerns the use of this holy sacrament, our Fathers have rightly and wisely distinguished three manners of receiving it. For they taught that some only received it sacramentally, as sinners; some only spiritually, those namely who, in desire eating the heavenly bread set forth, perceive its fruit and usefulness by means of the faith which worketh by love; and a third sort who receive it at once both sacramentally and spiritually: these are they who so examine and instruct themselves beforehand, that they approach the divine table arrayed in the marriage garment. But in the sacramental acceptance the custom of the Church of God always has been, that the laity should receive communion from the priests, but that the priests who celebrate should communicate one another: which custom ought

Caput VIII.—De Usu admirabilis hujus Sacramenti.

Quoad usum autem, recte et sapienter Patres nostri tres rationes hoc sanctum Sacramentum accipiendi distinxerunt. Quosdam enim docuerunt sacramentaliter dumtaxat id sumere, ut peccatores; alios tantum spiritualiter, illos nimirum, qui voto propositum illum cœlestem panem edentes fide viva, quæ per dilectionem operatur, fructum ejus et utilitatem sentiunt; tertios porro sacramentaliter simul et spiritualiter: hi autem sunt, qui ita se prius probant et instruunt, ut vestem nuptialem induti ad divinam hanc mensam accedant. In sacramentali autem sumptione semper in Ecclesia Dei mos fuit, ut laici a sacerdotibus communionem acciperent, sacerdotes autem celebrantes seipsos

rightly and deservedly to be retained as though descending from apostolic tradition. But lastly, the holy Synod with parental affection admonishes, exhorts, asks, and entreats, by the bowels of the mercy of our God, that all and each who are counted in the Christian name, may now at length agree and unite in this sign of unity, in this chain of love, in this symbol of concord; and that, being mindful of the great majesty, and of the exceeding love of Jesus Christ, our Lord, who gave His beloved soul as the price of our salvation, and His flesh for us to eat, may believe and venerate these holy mysteries of His body and His blood, with such constancy and firmness of faith, with such devotion of mind, such piety and worship, that they may be able frequently to receive that supersubstantial bread, and may have that life of the soul, and perpetual soundness of mind, by the comfort and support of which they may

communicarent: qui mos, tamquam ex traditione apostolica descendens, jure ac merito retineri debet. Demum vero autem paterno affectu admonet sancta Synodus, hortatur, rogat, et obsecrat per viscera misericordiæ Dei nostri, ut omnes et singuli qui Christiano nomine censentur, in hoc unitatis signo, in hoc vinculo charitatis, in hoc concordiæ symbolo, jam tandem aliquando conveniant et concordent; memoresque tantæ majestatis, et tam eximii amoris Jesu Christi, Domini nostri, qui dilectam animam suam in nostræ salutis pretium, et carnem suam nobis dedit ad manducandum, hæc sacra mysteria corporis et sanguinis ejus ea fidei constantia et firmitate, ea animi devotione, ea pietate et cultu credant et venerentur, ut panem illum supersubstantialem frequenter suscipere possint, et is vere eis sit animæ vita, et perpetua sanitas mentis, cujus vigore confortati, ex hujus miseræ

be able, after the misery of this toilsome journey, to arrive at the heavenly country, there to eat, without any covering, that same angels' food, which now they eat under the sacred veil.

But since it is not enough to assert the truth, unless errors be exposed and refuted, it has pleased the holy Synod to subjoin these canons, that all having already acknowledged the Catholic doctrine, may understand what heresies ought to be shunned and avoided by them.

peregrinationis itinere ad cœlestem patriam pervenire valeant, eundem panem angelorum quem modo sub sacris velaminibus edunt, absque ullo velamine manducaturi.

Quoniam autem non est satis veritatem dicere, nisi et detegantur et refellantur errores, placuit sanctæ Synodo hos canones subungere, ut omnes, jam agnita Catholica doctrina, intelligant quoque, quæ ab illis hæreses caveri vitarique debeant.

OF THE HOLY SACRAMENT OF THE EUCCHARIST.

CANON I.

If any shall deny, that in the sacrament of the most holy Eucharist, there is contained truly, really, and substantially, the body and blood, together with

Canon I.

Si quis negaverit, in sanctissimæ Eucharistiæ sacramento contineri vere, realiter, et substantialiter, corpus et sanguinem, una

the soul and divinity of our Lord Jesus Christ, and so whole Christ; but shall say that He is only in it in sign, or figure, or power; let him be accursed.

cum anima, et divinitate Domini nostri Jesu Christi, ac proinde totum Christum; sed dixerit, tantummodo esse in eo, ut in signo, vel figura, aut virtute; anathema sit.

CANON II.

If any shall say, that in the holy sacrament of the Eucharist there remains the substance of bread and wine, together with the body and blood of our Lord Jesus Christ; and shall deny that wonderful and remarkable conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, while only the appearance of bread and wine remain; which conversion the Catholic Church most aptly styles Transubstantiation; let him be accursed.

Canon II.

Si quis dixerit, in sacrosancto Eucharistiæ sacramento remanere substantiam panis, et vini, una cum corpore et sanguine Domini nostri Jesu Christi; negaveritque mirabilem illam, et singularem conversionem totius substantiæ panis in corpus, et totius substantiæ vini in sanguinem, manentibus dumtaxat speciebus panis, et vini; quam quidem conversionem Catholica Ecclesia aptissime Transubstantiationem appellat; anathema sit.

CANON III.

If any shall deny, that whole Christ is contained in the venerable sacrament of the Eucharist, under each appearance, and, when they are divided, under every particle of each appearance; let him be accursed.

Canon III.

Si quis negaverit, in venerabili sacramento Eucharistiæ sub unaquaque specie, et sub singulis cujusque speciei partibus, separatione facta, totum Christum contineri; anathema sit.

CANON IV.

If any shall say, that, after consecration, in the admirable sacrament of the Eucharist, there is not the body and blood of our Lord Jesus Christ, but only for use, while it is taken, but not before, nor after; and that in the host, or consecrated particles, which are reserved, or remain after communion, there does not remain the true body of the Lord; let him be accursed.

Canon IV.

Si quis dixerit, peracta consecratione, in admirabili Eucharistiæ sacramento non esse corpus et sanguinem Domini nostri Jesu Christi, sed tantum in usu, dum sumitur, non autem ante, vel post; et in hostiis, seu particulis consecratis, quæ post communionem reservantur, vel supersunt, non remanere verum corpus Domini; anathema sit.

CANON V.

If any shall say, either that the remission of sins is the chief fruit of the holy Eucharist, or that no other effects proceed from it; let him be accursed.

Canon V.

Si quis dixerit, vel præcipuum fructum sanctissimæ Eucharistiæ esse remissionem peccatorum, vel ex ea non alios effectus provenire; anathema sit.

CANON VI.

If any shall say, that in the holy sacrament of the Eucharist, Christ, the only-begotten Son of God, is not to be adored, and that outwardly, with the worship of latria; and therefore, that He ought neither to be venerated by any especial festive celebration, nor carried solemnly about in processions, according to the laudable and universal rite and custom of the Church, or that He ought not publicly to be exhibited to the people that He may be worshipped, and that the worshippers of Him are idolaters; let him be accursed.

Canon VI.

Si quis dixerit, in sancto Eucharistiæ sacramento Christum, unigenitum Dei Filium, non esse cultu latriæ, etiam externo, adorandum; atque ideo nec festiva peculiari celebritate venerandum, neque in processionibus, secundum laudabilem et universalem Ecclesiæ sanctæ ritum et consuetudinem, solemniter circumgestandum, vel non publice, ut adoretur, populo proponendum, et ejus adoratores esse idololatrias; anathema sit.

CANON VII.

If any shall say, that it is not lawful to reserve the holy Eucharist in the sacred place, but that it ought necessarily to be distributed to the bystanders, immediately after consecration; or that it is not lawful that it should be honourably carried to the sick; let him be accursed.

Canon VII.

Si quis dixerit, non licere sacram Eucharistiam in sacrario reservari, sed statim post consecrationem adstantibus necessario distribuendam; aut non licere ut illa ad infirmos honorifice deferatur; anathema sit.

CANON VIII.

If any shall say, that Christ, as exhibited in the Eucharist, is only spiritually eaten, and not also sacramentally, and really; let him be accursed.

Canon VIII.

Si quis dixerit, Christum in Eucharistia exhibitum, spiritualiter tantum manducari, et non etiam sacramentaliter, ac realiter; anathema sit.

CANON IX.

If any shall deny, that all and each of Christ's faithful people, of either sex, when they are come to years of discretion, are bound to communicate every year, at least at Easter, according to the command of Holy Church; let him be accursed.

Canon IX.

Si quis negaverit, omnes et singulos Christi fideles, utriusque sexus, cum ad annos discretionis pervenerint, teneri singulis annis saltem in Paschate, ad communicandum, juxta præceptum Sanctæ (*matris*) Ecclesiæ; anathema sit.

CANON X.

If any shall say, that it is not lawful for the priest who officiates to communicate himself; let him be accursed.

Canon X.

Si quis dixerit, non licere sacerdoti celebranti seipsum communicare; anathema sit.

CANON XI.

If any shall say, that faith alone is a sufficient preparation for receiving the sacrament of the holy Eucharist, let him be accursed. And, that so great a sacrament may not be received unworthily, and so unto death, and condemnation; this holy Synod decrees and declares that to those whose consciences are burthened with mortal sin, however contrite they may esteem themselves to be, if they

Canon XI.

Si quis dixerit, solam fidem esse sufficientem præparationem ad sumendum sanctissimæ Eucharistiæ sacramentum, anathema sit. Et, ne tantum sacramentum indigne, atque ideo in mortem et condemnationem sumatur; statuit atque declarat ipsa sancta Synodus, illis, quos conscientia peccati mortalis gravat, quantum-

have opportunity of a Confessor, a Sacramental Confession must necessarily first be had. But if any one shall presume to teach, to preach, or pertinaciously to assert, or also by public disputation to defend the contrary, let him be excommunicated, *ipso facto*.

cumque etiam se contritos existiment, habita copia Confessoris, necessario præmittendam esse Confessionem Sacramentalem. Si quis autem contrarium docere, prædicare, vel pertinaciter asserere, seu etiam publicè disputando defendere præsumpserit, eo ipso excommunicatus existat.—Conc. xiv. 805—809.

SESSION XIV., A.D. 1551.

DOCTRINE OF THE MOST HOLY SACRAMENTS OF
REPENTANCE AND EXTREME UNCTION.CHAPTER I.—*Of the Necessity and Institution of the
Sacrament of Repentance.*

If all who are regenerated had such gratitude to God, as constantly to maintain that justification, which by His gift and grace they received in baptism, there would have been no need for another sacrament than baptism itself to have been instituted by Him for the remission of sins. But since God, who is rich in mercy, knew whereof we are made, He hath provided a remedy of life even for them who should have afterwards delivered themselves into the slavery of sin, and into the power of the devil, namely, the sacra-

Caput I.—De Necessitate et Institutione Sacramenti Pœnitentiæ.

Si ea in regeneratis omnibus gratitudo erga Deum esset, ut justitiam in baptismo, ipsius beneficio et gratia susceptam, constanter tuerentur, non fuisset opus aliud ab ipso baptismo sacramentum ad peccatorum remissionem esse institutum. Quoniam autem Deus, dives in misericordia, cognovit figmentum nostrum, illis etiam vitæ remedium contulit, qui sese postea in peccati servitutem, et dæmonis potestatem tradidissent, sacramentum, vide-

ment of repentance; by which the benefit of the death of Christ is applied to those who have fallen into sin after baptism. Repentance, indeed, was at all times necessary for all men, who are stained with any mortal sin, in order to the obtaining grace and justification, even for those who should seek to be washed by the sacrament of baptism, that casting aside and amending their perverseness, they might, with hatred of sin, and pious grief of mind, detest such great offence of God: wherefore the prophet saith, "Repent and turn yourselves from all your transgressions, and iniquity shall not be your ruin." The Lord also said, "Except ye repent, ye shall all likewise perish." And the prince of the Apostles, Peter, recommending repentance to sinners, who were to be initiated in baptism, said, "Repent and be baptized every one of you." Moreover, repentance was no sacrament before the coming of

licet, *pœnitentiæ*; quo lapsis post baptismum beneficium mortis Christi applicatur. Fuit quidem *pœnitentia* universis hominibus, qui se mortali aliquo peccato inquinassent, quovis tempore ad gratiam et justitiam assequendam necessaria, illis etiam qui baptismi sacramento ablui petivissent, ut perversitate abjecta et emendata, tantam Dei offensionem, cum peccati odio, et pio animi dolore detestarentur: unde propheta ait, "Convertimini, et agite *pœnitentiam* ab omnibus iniquitatibus vestris, et non erit vobis in ruinam iniquitas." Dominus etiam dixit, "Nisi *pœnitentiam* egeritis, omnes similiter peribitis." Et princeps Apostolorum, Petrus, peccatoribus baptismi initiandis, *pœnitentiam* commendans, dicebat, "*Pœnitentiam* agite, et baptizetur unusquisque vestrum." Porro nec ante adventum Christi *pœnitentia*

Christ, nor since His coming, to any one before baptism. But the Lord then chiefly instituted the sacrament of repentance when, after being raised from the dead, He breathed on His disciples, saying, "Receive ye the Holy Ghost, whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained." The consent of all the Fathers has always understood that by this remarkable action, and these plain words, the power of remitting and retaining sins, in order to reconcile the faithful who have lapsed after baptism, was communicated to the apostles and their lawful successors: and when formerly the Novatians pertinaciously denied the power of remission, the Catholic Church, with great reason, rejected and condemned them as heretics. Wherefore this holy Synod approving and receiving this most true meaning of those words of the Lord, condemns the lying inter-

erat sacramentum, nec est post adventum illius cuiquam ante baptismum. Dominus autem sacramentum poenitentiae tunc praecipue instituit, cum a mortuis excitatus, insufflavit in discipulos suos, dicens, "Accipite Spiritum Sanctum; quorum remiseritis peccata, remittuntur eis; et quorum retinueritis, retenta sunt." Quo tam insigni facto, et verbis tam perspicuis, potestatem remittendi et retinendi peccata, ad reconciliandos fideles, post baptismum lapsos, Apostolis et eorum legitimis successoribus fuisse communicatam, universorum Patrum consensus semper intellexit: et Novatianos, remittendi potestatem olim pertinaciter negantes, magna ratione Ecclesia Catholica, tamquam haereticos, exposuit atque condemnavit. Quare verissimum hunc illorum verborum Domini sensum sancta haec Synodus probans

pretations of those who falsely misapply those words to the power of preaching the word of God, and announcing the Gospel of Christ, against the institution of this sacrament.

et recipiens, damnat eorum commentitias interpretationes, qui verba illa ad potestatem prædicandi verbum Dei, et Christi Evangelium annuntiandi, contra hujusmodi sacramenti institutionem, falso detorquent.

CHAPTER II.—*Of the difference between the Sacrament of Baptism and that of Repentance.*

But this sacrament is discerned to differ in many ways from baptism; for besides that the matter and form, by which the essence of the sacrament is effected, are very far from agreeing, it plainly appears, that the minister of baptism need not be a judge, since the Church exercises no judgment upon any one who has not first entered it by the gate of baptism. “For what have I to do,” saith the apostle, “to judge them that are without?”

Caput II.—De differentia Sacramenti Pœnitentiæ et Baptismi.

Cæterum hoc sacramentum multis rationibus a baptismo differre dignoscitur; nam præterquam quod materia et forma, quibus sacramenti essentia perficitur, longissime dissidet, constat certe, baptismi ministrum judicem esse non oportere, cum Ecclesia in neminem judicium exerceat, qui non prius in ipsam per baptismi januam fuerit ingressus. “Quid enim mihi,” inquit Apostolus, “de iis, qui foris sunt, judicare?” Secus est de

But it is otherwise concerning the servant of faith, whom the Lord Christ has once made members of His body, by the laver of baptism; for if these shall afterwards pollute themselves with any crime, He did not wish them to be cleansed by a repetition of baptism, since that may by no means be allowed in the Catholic Church, but to be placed as guilty persons before this tribunal, that by the sentence of the priests they may be released from their sins, not once only, but as often as they shall fly to it in repentance. Again, the fruit of baptism differs from the fruit of repentance; by baptism when we put on Christ, we are made altogether a new creature in Him, obtaining a full and entire remission of all our sins; to which newness and integrity we can by no means arrive by the sacrament of repentance, without much tears and labours on our part, which the divine justice demands: so that repentance is well

domesticis fidei, quos Christus Dominus lavaacro baptismi sui corporis membra semel effecit; nam hos, si se postea crimine aliquo contaminaverint, non jam repetito baptismo ablui, cum id in Ecclesia Catholica nulla ratione liceat, sed ante hoc tribunal, tamquam reos sisti voluit, ut per sacerdotum sententiam non semel, sed quoties ab admissis peccatis ad ipsum pœnitentes confugerint, possent liberari. Alius præterea est baptismi, est alius pœnitentiæ fructus; per baptismum enim Christum induentes, nova prorsus in illo efficimur creatura, plenam et integram peccatorum omnium remissionem consequentes; ad quam tamen novitatem et integritatem per sacramentum pœnitentiæ, sine magnis nostris fletibus et laboribus, divina id exigente justitia, pervenire nequaquam possumus: ut merito pœnitentia laboriosus

styled by some of the holy Fathers a laborious kind of baptism. But this sacrament of repentance is necessary for salvation to them who have lapsed after baptism, as baptism itself is to them who are not yet regenerate.

quidam baptismus a sanctis Patribus dictus fuerit. Est autem hoc sacramentum pœnitentiæ lapsis post baptismum ad salutem necessarium, ut nondum regeneratis ipse baptismus.

CHAPTER III.—*Of the Parts and Fruits of this Sacrament.*

Moreover, the holy Synod teacheth, that the form of the sacrament of repentance in which its chief force consists, is contained in those words of the minister, "I absolve thee," &c. To which, indeed, according to the custom of holy Church, certain admirable prayers are added; but these by no means affect the essence of the form itself, nor are they necessary for the administration of the sacrament. But, by way of the matter of this sacrament, there

Caput III.—De Partibus et Fructibus hujus Sacramenti.

Docet præterea sancta Synodus, sacramenti pœnitentiæ formam, in qua præcipue ipsius vis sita est, in illis ministri verbis positam esse, "Ego te absolvo," &c. Quibus quidem de Ecclesiæ sanctæ more preces quædam laudabiliter adjunguntur; ad ipsius tamen formæ essentiam nequaquam spectant, neque ad ipsius sacramenti administrationem sunt necessariae. Sunt autem quasi

are the acts of the penitent himself, such as contrition, confession, and satisfaction. Which, inasmuch as they are required of the penitent by God's institution in order to the perfection of the sacrament, and a full and complete remission of sins, are, on this account, called parts of repentance. But, indeed, the substance and effect of this sacrament, as far as appertains to its force and efficacy, is the reconciliation with God, which sometimes in pious persons who receive this sacrament with devotion, is wont to be followed with peace of conscience and calmness, with vehement consolation of the spirit. The holy Synod at the same time that it delivers this sentence concerning the parts and effect of this sacrament, condemns the opinions of those who contend that repentance consists of impressed terrors of conscience, and faith.

materia hujus sacramenti ipsius pœnitentis actus, nempe contritio, confessio, et satisfactio. Qui quatenus in pœnitente ad integritatem sacramenti, ad plenamque et perfectam peccatorum remissionem ex Dei institutione requiruntur, hac ratione pœnitentiæ partes dicuntur. Sane vero, res et effectus hujus sacramenti, quantum ad ejus vim et efficaciam pertinet, reconciliatio est cum Deo, quam interdum in viris piis, et cum devotione hoc sacramentum percipientibus, conscientiæ pax ac serenitas cum vehementi spiritus consolatione consequi solet. Hæc de partibus et effectu hujus sacramenti sancta Synodus tradens, simul eorum sententias damnat qui pœnitentiæ partes incussos conscientiæ terrores, et fidem esse contendunt.

CHAPTER IV.—*Of Contrition.*

Contrition, which occupies the first place among the said acts of the penitent, is a grief of mind and detestation for past sin, with an intention of not sinning for the future. But this motion of contrition was at all times necessary for obtaining the pardon of sins; and in one who has lapsed after baptism, it then indeed disposes for the remission of sin, if it be joined with confidence in the divine mercy, and a wish of performing the other things which are requisite for the due receiving of this sacrament. The holy Synod therefore declares, that this contrition contains not only cessation from sin, and the intention and commencement of a new life, but also a hatred of the old one, according to that saying, “Cast away from you all your transgressions

Caput IV.—De Contritione.

Contritio, quæ primum locum inter dictos pœnitentis actus habet, animi dolor ac detestatio est de peccato commisso, cum proposito non peccandi de cætero. Fuit autem quovis tempore ad impetrandam veniam peccatorum hic contritionis motus necessarius; et in homine post baptismum lapso, ita demum præparat ad remissionem peccatorum, si cum fiducia divinæ misericordiæ et voto præstandi reliqua conjunctus sit, quæ ad rite suscipiendum hoc sacramentum requiruntur. Declarat igitur sancta Synodus, hanc contritionem, non solum cessationem a peccato, et vitæ novæ propositum, et inchoationem, sed veteris etiam odium continere, juxta illud, “Projicite a vobis omnes iniquitates

whereby ye have transgressed ; and make you a new heart, and a new spirit.” And certainly any one who shall consider the cries of the saints, “ Against Thee only have I sinned, and done this evil in thy sight,” “ I am weary of my groaning, every night wash I my bed ;” “ I will recall before thee all my years, in the bitterness of my soul ;” and others of the same kind, will easily understand that they flowed from a vehement hatred of the past life, and a great detestation of sins. The Synod teaches, moreover, that although it may sometimes happen that this contrition is perfected by charity, and reconciles a man to God, before that this sacrament is actually received, nevertheless the reconciliation is not to be ascribed to the contrition without the wish of the sacrament, which is included in it. It declares also that that imperfect contrition which is called attrition, since it is commonly conceived either from a consideration of

vestras, in quibus prævaricati estis ; et facite vobis cor novum, et spiritum novum.” Et certe, qui illos sanctorum clamores consideraverit, “ Tibi soli peccavi, et malum coram te feci ;” “ Laboravi in gemitu meo, lavabo per singulas noctes lectum meum ;” “ Recogitabo tibi omnes annos meos in amaritudine animæ meæ ;” et alios hujusmodi generis, facile intelliget eos ex vehementi quodam anteactæ vitæ odio, et ingenti peccatorum detestatione manasse. Docet præterea, etsi contritionem hanc aliquando charitate perfectam esse contingat, hominemque Deo reconciliare, priusquam hoc sacramentum actu suscipiatur, ipsam nihilominus reconciliationem ipsi contritioni, sine sacramenti voto, quod in illa includitur, non esse adscribendam. Illam vero contritionem imperfectam, quæ attritio dicitur, quoniam vel ex turpitudinis

the vileness of sin, or the fear of hell and punishment, if it excludes sinful will, and has hope of pardon, not only does not make a man a hypocrite, and increase his sin, but is indeed the gift of God, and the impulse of the Holy Ghost; not, indeed, as yet indwelling, but only moving, whereby the penitent is assisted to prepare for himself a way to righteousness. And although it be unable of itself to bring the sinner to justification, without the sacrament of repentance, yet does it dispose him to obtain the grace of God in that sacrament. For when the Ninevites at the preaching of Jonah were beneficially struck with this fear, they performed a repentance full of terrors, and obtained mercy from the Lord. Wherefore certain Catholic writers are falsely calumniated, as if they had taught that the sacrament of repentance conferred grace without

peccati consideratione, vel ex Gehennæ et pœnarum metu communiter concipitur, si voluntatem peccandi excludat cum spe veniæ, declarat, non solum non facere hominem hypocritam, et magis peccatorem, verum etiam donum Dei esse et Spiritus Sancti impulsum; non adhuc quidem inhabitantis, sed tantum moventis, quo pœnitens adjutus viam sibi ad justitiam parat. Et quamvis sine sacramento pœnitentiæ per se ad justificationem perducere peccatorem nequeat, tamen eum ad Dei gratiam, in sacramento pœnitentiæ impetrandam, disponit. Hoc enim timore utiliter concussi Ninivitæ, ad Jonæ prædicationem, plenam terroribus pœnitentiam egerunt, et misericordiam a Domino impetrarunt. Quamobrem falso quidam calumniantur Catholicos scriptores, quasi tradiderint, sacramentum pœnitentiæ absque bono motu suscipientium gratiam conferre; quod numquam

good dispositions on the part of the receivers ; which the Church of God never taught or believed ; moreover, they falsely teach that contrition is extorted and forced, not free and voluntary.

Ecclesia Dei docuit neque sensit ; sed et falso docent, contritionem esse extortam et coactam, non liberam et voluntariam.

CHAPTER V.—*Of Confession.*

From the institution of the sacrament of repentance already set forth, the Church has always understood, that an entire confession of sins was also appointed by the Lord ; and that it is of divine right necessary to all who have lapsed after baptism. Because our Lord Jesus Christ, when about to ascend from earth to heaven, left His priests, His vicars, to be as it were the presidents and judges, to whom all mortal sins, into which Christ's faithful people should fall, should be brought ; in order that by the power of the keys they might pronounce sentence of remission or retention. For it is plain that the priests

Caput V.—De Confessione.

Ex institutione sacramenti pœnitentiæ jam explicata, universa Ecclesia semper intellexit, institutam etiam esse a Domino integram peccatorum confessionem, et omnibus post baptismum lapsis jure divino necessariam existere. Quia Dominus noster Jesus Christus, e terris ascensurus ad cœlos, sacerdotes sui ipsius vicarios reliquit, tanquam præsides et judices, ad quos omnia mortalia crimina deferantur, in quæ Christi fideles ceciderint ; quo pro potestate clavium, remissionis aut retentionis peccatorum

cannot exercise this judgment, without knowledge of the cause, nor can they observe equity in enjoining penalties, if men declare their sins only generally, and not rather particularly and separately. From this it is inferred that it is right that the penitents should recount in confession all the deadly sins of which, upon examination, their conscience accuses them, even though they be most secret and only against the two last commandments, which not unfrequently grievously wound the soul, and are more dangerous than those which are openly practised: for as to venial sins, by which we are not excluded from the grace of God, and into which we more frequently fall, although they may be declared in confession, rightly, usefully, and without any presumption, as the usage of pious men declares, yet they may be passed over in silence without offence,

sententiam pronuncient. Constat enim, sacerdotes iudicium hoc, incognita causa, exercere non potuisse, nec æquitatem quidem illos in pœnis injungendis servare potuisse, si in genere dumtaxat, et non potius in specie ac sigillatim sua ipsi peccata declarassent. Ex his colligitur, oportere pœnitentibus omnia peccata mortalia, quorum, post diligentem sui discussionem, conscientiam habent, in confessione recenseri, etiam si occultissima illa sint, et tantum adversus duo ultima Decalogi præcepta commissa, quæ nonnunquam animum gravius sauciant, et periculosiora sunt iis quæ in manifesto admittuntur: nam venialia, quibus a gratia Dei non excludimur, et in quæ frequentius labimur, quamquam recte, et utiliter, citraque omnem præsumptionem in confessione dicantur, quod piorum hominum usus demonstrat, taceri tamen citra culpam, multisque aliis remediis

and can be expiated by many other remedies. But since all mortal sins, even thoughts, make men the children of wrath and the enemies of God, it is necessary to seek from God the pardon of all, with open and modest confession. When, therefore, Christ's faithful people desire to confess all the sins which occur to their memory, they expose them all beyond all doubt to the mercy of God to be pardoned. But they who do otherwise, and knowingly keep back any, propose nothing to the divine mercy to be pardoned by the priest; for if a sick man is ashamed to uncover his wound to the physician, he cannot with medicine cure that of which he has no knowledge. It is, moreover, inferred that those circumstances should be explained in confession, which change the kind of the sin; because without these neither can the sins themselves be entirely disclosed by the penitents, nor known to the judges;

expiari possunt. Verum, cum universa mortalia peccata, etiam cogitationes, homines iræ filios, et Dei inimicos reddant: necessum est, omnium etiam veniam, cum aperta et verecunda confessione, a Deo quærere. Itaque dum omnia, quæ memoriæ occurrunt, peccata Christi fideles confiteri student, procul dubio omnia divinæ misericordiæ ignoscenda exponunt. Qui vero secus faciunt, et scienter aliqua retinent, nihil divinæ bonitati per sacerdotem remittendum proponunt; si enim erubescat ægrotus vulnus medico detegere, quod ignorat, medicina non curat. Colligitur præterea, etiam eas circumstantias in confessione explicandas esse, quæ speciem peccati mutant; quod sine illis peccata ipsa neque a pœnitentibus integre exponantur, nec iudicibus innotescant; et fieri nequeat, ut de gravitate criminum recte

nor can they rightly judge of the grievousness of the sin, nor impose upon the penitents the fitting punishments. Whence it is unreasonable to teach that these circumstances were sought out by idle men, or that only one circumstance should be confessed, namely, to have sinned against a brother. But it is impious to call this confession impossible which is appointed to be performed in this manner, or to style it the torture of consciences: for it appears that nothing else is required of penitents in the Church, than that, after a man has diligently examined himself, and explored the recesses and hiding places of his conscience, he should confess those sins by which he remembers that he has mortally offended his Lord and God. But the other sins which do not occur to him when taking diligent thought, are understood to be included altogether in the same confession; and for these we faithfully say

censere possint, et poenam, quam oportet, pro illis poenitentibus imponere. Unde alienum a ratione est, docere circumstantias has ab hominibus otiosis excogitatas fuisse; aut unam tantum circumstantiam confitendam esse, nempe peccasse in fratrem. Sed et impium est, confessionem, quæ hac ratione fieri præcipitur, impossibilem dicere, aut carnificinam illam conscientiarum appellare: constat enim, nihil aliud in Ecclesia a poenitentibus exigi, quam ut, postquam quisque diligentius se excusserit, et conscientiae suæ sinus omnes et latebras exploraverit, ea peccata confiteatur, quibus se Dominum et Deum suum mortaliter offendisse meminerit: reliqua autem peccata, quæ diligenter cogitanti non occurrunt, in universum eadem confessione inclusa esse intelliguntur: pro quibus fideliter cum Propheta dicimus:

with the prophet, "Cleanse thou me, O Lord, from my secret faults." But the difficulty of this sort of confession, and the shame of uncovering sins, would indeed appear grievous, if it were not lightened by the so many and great conveniences and consolations which are most assuredly conferred by absolution upon all who rightly approach this sacrament. But as regards the manner of secretly confessing to the priest alone, although Christ has not forbidden any man from publicly confessing his faults, in revenge for his sins, and humiliation of himself, both by way of example to others, and for the edification of the Church which he has offended; this is not, however, a divine command, nor may it be advisedly enjoined by any human law, that sins, especially secret ones, should be disclosed by open confession. Wherefore, since that secret sacramental confession which the holy Church has used from the beginning, and still

"Ab occultis meis munda me, Domine." Ipsa vero hujusmodi confessionis difficultas, ac peccata detegendi verecundia, gravis quidem videri posset, nisi tot, tantisque commodis, et consolationibus levaretur, quæ omnibus, digne ad hoc sacramentum accedentibus, per absolutionem certissime conferuntur. Cæterum quoad modum confitendi secreto apud solum sacerdotem, etsi Christus non vetuerit, quin aliquis in vindictam suorum scelerum et sui humiliationem, cum ob aliorum exemplum, tum ob Ecclesiæ offensæ ædificationem, delicta sua publice confiteri possit; non est tamen hoc divino præcepto mandatum, nec satis consulte humana aliqua lege præciperetur, ut delicta, præsertim secreta, publica essent confessione aperienda; unde cum a sanc-

uses, has always been approved of by the holiest and most ancient Fathers, with great consent and unanimity, the empty calumny is plainly refuted of those who are not ashamed to teach that it is contrary to the divine command, and a human invention, which had its origin with the Fathers who were assembled in the Lateran council. For the Church did not order by the Lateran council that Christ's faithful people should confess, which she always had understood to be necessary, and appointed by divine right, but that the command of confession should be complied with at least once in the year, by all and each who have come to years of discretion; whence now in the Universal Church, that wholesome custom of confessing in the sacred, and especially acceptable time of Lent, is observed with great benefit to the souls of the faithful; which custom this holy Synod

tissimis et antiquissimis Patribus, magno unanimique consensu, secreta confessio sacramentalis, qua ab initio Ecclesia sancta usa est, et modo etiam utitur, fuerit semper commendata; manifeste refellitur inanis eorum calumnia, qui eam a divino mandato alienam, et inventum humanum esse atque a Patribus, in concilio Lateranensi congregatis, initium habuisse, docere non verentur: neque enim per Lateranense concilium Ecclesia statuit, ut Christi fideles confiterentur, quod jure divino necessarium, et institutum esse intellexerat; sed ut præceptum confessionis, saltem semel in anno, ab omnibus, et singulis, cum ad annos discretionis pervenissent, impleretur: unde jam in universa Ecclesia, cum ingenti animarum fidelium fructu, observatur mos ille salutaris confitendi sacro illo, et maxime acceptabili tempore Quadragesimæ: quem

highly approves and receives as pious and worthy to be retained.

morem hæc sancta Synodus maxime probat, et amplectitur, tamquam pium, et merito retinendum.

CHAPTER VI.—*Of the Minister of this Sacrament, and of Absolution.*

Concerning the minister of this sacrament, the holy Synod declares that all those doctrines are false and plainly repugnant to the truth of the Gospel, which injuriously extend the ministry of the keys to any other men than bishops and priests, under the supposition that those words of the Lord, “Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven;” and “Whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain they are retained;” were spoken to all Christian believers indifferently and promiscuously, contrary to

Caput VI.—De Ministro hujus Sacramenti, et Absolutione.

Circa ministrum autem hujus sacramenti, declarat sancta Synodus, falsas esse, et a veritate Evangelii penitus alienas doctrinas omnes, quæ ad alios quosvis homines, præter Episcopos, et sacerdotes, clavium ministerium perniciose extendunt; putantes verba illa Domini, “Quæcumque alligaveritis super terram, erunt ligata et in cælo; et quæcumque solveritis super terram, erunt soluta et in cælo,” et, “Quorum remiseritis peccata, remittuntur eis, et quorum retinueritis, retenta sunt,” ad omnes Christi fideles, indifferenter, et promiscue, contra institutionem hujus sacramenti,

the institution of this sacrament, so that any person whatsoever has the power of remitting sins, those that are public, by rebuke, if he who is reprovèd shall acquiesce ; and those that are secret, by spontaneous confession to any indifferent person. The Synod also teaches that even priests who are bound with mortal sin, exercise, as the ministers of Christ, the power of remitting sins, by the power of the Holy Spirit conveyed to them in ordination ; and that those persons err in their opinion who contend that wicked priests have not this power. But although a priest's absolution is the dispensation of a benefit conferred by another, yet it is not a mere naked act of ministry in announcing the Gospel, or declaring that the sins are remitted, but is like a judicial act, in which sentence is pronounced by him as by a judge. And therefore a penitent ought not so to flatter himself of his own faith, as that, even if he have no contrition, or the

ita fuisse dicta, ut quivis potestatem habeat remittendi peccata, publica quidem per correptionem, si correptus acquieverit ; secreta vero per spontaneam confessionem, cuicumque factam. Docet quoque, etiam sacerdotes, qui peccato mortali tenentur, per virtutem Spiritus Sancti, in ordinatione collatam, tamquam Christi ministros, functionem remittendi peccata exercere, eosque prave sentire, qui in malis sacerdotibus hanc potestatem non esse contendunt. Quamvis autem absolutio sacerdotis alieni beneficii sit dispensatio ; tamen non est solum nudum ministerium, vel annuntiandi Evangelium, vel declarandi remissa esse peccata ; sed ad instar actus judicialis, quo ab ipso, velut a iudice, sententia pronuntiatur ; atque ideo non debet pœnitens adeo sibi de sua ipsius fide blandiri, ut, etiam si nulla illi adsit contritio, aut sacer-

priest no intention of acting seriously, and truly absolving him, he should suppose that, on account of his faith alone, he is truly absolved before God; for neither may faith afford remission of sins without repentance, nor can he be otherwise than most careless of his salvation who should know that a priest only absolved him in joke, and not carefully seek out another to do so seriously.

doti animus serio agendi, et vere absolvendi desit, putet tamen se, propter suam solam fidem, vere, et coram Deo esse absolutum: nec enim fides sine pœnitentia remissionem ullam peccatorum præstaret; nec is esset, nisi salutis suæ negligentissimus, qui sacerdotem joco se absolventem cognosceret, et non alium, serio agentem, sedulo requireret.

CHAPTER VII.—*Of the Reservation of Cases.*

Since then, nature, and the reason of judgment demand that sentence should only take effect upon inferiors, there was ever a persuasion in the Church of God, and this Synod confirms it as most true, that that absolution is of no avail which a priest confers upon one who is not under his ordinary or delegated jurisdiction. And it has seemed to our holy Fathers,

Caput VII.—De Casuum Reservatione.

Quoniam igitur natura, et ratio judicii illud exposcit, ut sententia in subditos dumtaxat feratur; persuasum semper in Ecclesia Dei fuit, et verissimum esse Synodus hæc confirmat, nullius momenti absolutionem eam esse debere, quam sacerdos in eum profert, in quem ordinariam, aut subdelegatam non habet jurisdic-

to pertain very much to the discipline of the Christian people, that the more atrocious and grievous crimes should not be absolved by any, but only by the chief priests; wherefore, the sovereign Pontiffs have deservedly been able, according to the supreme power given to them in the Universal Church, to reserve for their peculiar judgment some of the worst kind of offences. Nor is there room for doubt, since all things, which are of God, are ordained; but that this same is allowed to all the bishops in their several dioceses, “for edification and not for destruction,” in respect of the authority over inferiors given to them above the rest of the inferior priests, especially as concerns those crimes to which the censure of excommunication is annexed. But it is agreeable to the divine authority that this reservation of offences should have effect not only in outward discipline, but also before God. But, lest any should perish by these means, it has been always piously guarded

tionem. Magnopere vero ad Christiani populi disciplinam pertinere, sanctissimis Patribus nostris visum est, ut atrociora quædam, et graviora crimina non a quibusvis, sed a summis dumtaxat sacerdotibus absolverentur: unde merito Pontifices Maximi pro suprema potestate, sibi in Ecclesia Universa tradita, causas aliquas criminum graviore suo potuerunt peculiari iudicio reservare. Neque dubitandum est, quando omnia, quæ a Deo sunt, ordinata sunt; quin hoc idem episcopis omnibus in sua cuique diocesi, “in ædificationem tamen, non in destructionem,” liceat, pro illis in subditos tradita supra reliquos inferiores sacerdotes auctoritate, præsertim quoad illa, quibus excommunicationis censura annexa est. Hanc autem delictorum reservationem,

in the Church, that there should be no reservation at the point of death; and that, therefore, all priests should be able to absolve any penitents whatsoever, from every kind of sin and censure: except at such extremity, as the priests can do nothing in reserved cases, they should labour to persuade the penitents to have recourse to the superior and lawful judges, for the benefit of absolution.

consonum est divinæ auctoritati, non tantum in externa politia sed etiam coram Deo, vim habere. Verumtamen pie admodum, ne hac ipsa occasione aliquis pereat, in eadem Ecclesia Dei custoditum semper fuit, ut nulla sit reservatio in articulo mortis: atque ideo omnes sacerdotes quoslibet pœnitentes a quibusvis peccatis, et censuris absolvere possint: extra quem articulum sacerdotes cum nihil possint in casibus reservatis, id unum pœnitentibus persuadere nitantur, ut ad superiores, (et) legitimos iudices pro beneficio absolutionis accedant.

CHAPTER VIII.—*Of the Necessity and the Fruit of Satisfaction.*

Lastly, as concerns satisfaction, which of all the parts of repentance, as it has been at all times recommended by our fathers to the Christian people, so now in our time, is chiefly impugned, under the highest pretence of piety, by those who teach a form

Caput VIII.—De Satisfactionis Necessitate, et Fructu.

Demum quoad satisfactionem, quæ ex omnibus Pœnitentiæ partibus, quemadmodum a patribus nostris Christiano populo fuit perpetuo tempore commendata, ita una maxime nostra ætate, summo pietatis prætextu, impugnatur ab iis, qui speciem pietatis

of godliness, but have denied the power thereof; the holy Synod declares that it is altogether false, and contrary to the word of God, to say that sin is never remitted by the Lord, but the entire punishment is also pardoned. For, besides divine tradition, clear and illustrious examples are found in the holy books, by which this error is most plainly refuted. In truth, even the principle of divine justice seems to demand that they who have sinned through ignorance before baptism should be received by Him into grace, after a different manner from those who, having been once freed from the bondage of sin and Satan, and having received the gift of the Holy Ghost, have not been afraid knowingly to violate the temple of God, and to grieve the Holy Spirit: and it becometh the divine mercy that our sins should not be so remitted without any satisfaction, lest we take occasion to think lightly of our sins, and so, injuring and insulting the Holy Spirit, we

habent, virtutem autem ejus abnegarunt: sancta Synodus declarat, falsum omnino esse, et a verbo Dei alienum, culpam a Domino numquam remitti, quin universa etiam poena condonetur. Perspicua enim, et illustria in sacris literis exempla reperiuntur, quibus, præter divinam traditionem, hic error quam manifestissime revincitur. Sane et divinæ justitiæ ratio exigere videtur, ut aliter ab eo in gratiam recipiantur, qui ante baptismum per ignorantiam deliquerint; aliter vero, qui semel a peccati et dæmonis servitute liberati, et accepto Spiritus Sancti dono, scientes templum Dei violare, et Spiritum Sanctum contristare non formidaverint: et divinam clementiam decet, ne ita, nobis, absque ulla satisfactione, peccata dimittantur, ut occasione accepta,

fall into worse, treasuring up unto ourselves wrath against the day of wrath. For, beyond all doubt, these punishments of satisfaction recall the penitents very much from sin, and restrain them, as it were, with a bit, and make them more cautious and watchful for the future. They cure also the remains of sins, and by actions of opposite virtues, destroy vicious habits acquired by evil living. Nor, in truth, was there ever any way considered in the Church more sure for the removal of the impending punishment of God, than that men, with real grief of mind, should accustom themselves to these works of repentance. To this may be added, that while we suffer by making satisfaction for sins, we are made like unto Christ Jesus, who made satisfaction for our sins, from whom all our sufficiency is derived; and having hence, also, a most sure covenant that if we suffer

peccata leviora putantes, velut injurii et contumeliosi Spiritui Sancto, in graviora labamur, thesaurizantes nobis iram in die iræ: procul dubio enim magnopere a peccato revocant, et quasi fræno quodam coercent hæ satisfactoriæ pœnæ, cautioresque et vigilantiores in futurum pœnitentes efficiunt; medentur quoque peccatorum reliquiis, et vitiosos habitus, male vivendo comparatos, contrariis virtutum actionibus tollunt. Neque vero securior ulla via in Ecclesia Dei umquam existimata fuit ad amovendam imminentem a Domino pœnam, quam ut hæc pœnitentiæ opera homines cum vero animi dolore frequentent. Accedit ad hæc, quod, dum satisfaciendo patimur pro peccatis, Christo Jesu, qui pro peccatis nostris satisfecit, ex quo omnis nostra sufficientia est, conformes efficimur; certissimam quoque inde arrham habentes,

with Him, we shall be also glorified together. Nor, in truth, is this satisfaction which we pay for our sins in such sort ours, that it should not be through Christ Jesus; for we who of ourselves, can do nothing as of ourselves, can do all things by the assistance of Him who comforteth us; so that a man hath not whereof he may boast; but all our boasting is in Christ, in whom we live, in whom we merit, in whom we make satisfaction; doing worthy fruits of repentance, which have their virtue from Him, by Him are offered to the Father, and through Him accepted of the Father. The priests of the Lord therefore, ought, according to the suggestions of the Spirit and their own prudence, to enjoin wholesome and suitable satisfaction, proportioned to the quality of the crimes, and the means of the penitents: lest, haply, they become partakers in other men's sins,

quod, si compatimur, et conglorificabimur. Neque vero ita nostra est satisfactio hæc, quam pro peccatis nostris exsolvimus, ut non sit per Christum Jesum: nam qui ex nobis, tamquam ex nobis, nihil possumus, eo co-operante, qui nos confortat, omnia possumus; ita non habet homo, unde gloriatur; sed omnis gloriatio nostra in Christo est: in quo vivimus, in quo meremur, in quo satisfacimus: facientes fructus dignos pœnitentiæ, qui ex illo vim habent, ab illo offeruntur Patri, et per illum acceptantur a Patre. Debent ergo sacerdotes Domini, quantum Spiritus, et prudentia suggesserit, pro qualitate criminum, et pœnitentium facultate, salutare et convenientes satisfactiones injungere: ne si forte peccatis conniveant, et indulgentius cum pœnitentibus agant, levissima quædam opera pro gravissimis delictis injun-

if they connive at sin, and deal too tenderly with the penitents, enjoining trifling works for the most grievous crimes. Let them have also before their eyes, that the satisfaction which they impose is not only for a defence of the new life, and a remedy for infirmity, but also a revenge and punishment for past sins: for the ancient Fathers believe and teach that the keys of the priests were given not only for loosing but also for binding. Nor did they therefore think that the sacrament of repentance, is the tribunal of anger and punishments; just as no Catholic has ever thought that by our satisfactions of this kind, the force of the merit and satisfaction of our Lord Jesus Christ, was either obscured or lessened in any degree: which, while our innovators are unwilling to understand, they teach that a new life is the best repentance, that they may destroy altogether the virtue and use of satisfaction.

gendo, alienorum peccatorum participes efficiantur. Habeant autem præ oculis, ut satisfactio, quam imponunt, non sit tantum ad novæ vitæ custodiam, et infirmitatis medicamentum, sed etiam ad præteritorum peccatorum vindictam, et castigationem: nam claves sacerdotum, non ad solvendum dumtaxat, sed et ad ligandum concessas, etiam antiqui Patres et credunt, et docent. Nec propterea existimarunt, sacramentum pœnitentiæ esse forum iræ, vel pœnarum; sicut nemo umquam Catholicus sensit, ex hujusmodi nostris satisfactionibus vim meriti, et satisfactionis Domini nostri Jesu Christi, vel obscurari, vel aliqua ex parte imminui: quod dum Novatores intelligere volunt, ita optimam pœnitentiam novam vitam esse docent, ut omnem satisfactionis vim, et usum tollant.

CHAPTER IX.—*Of Works of Satisfaction.*

The Synod teaches moreover, that so great is the extent of the divine bounty, that we are able to make satisfaction before God the Father through Christ Jesus, not only by those punishments voluntarily undertaken by ourselves for the avenging sin, or imposed by the will of the priest, according to the measure of the offence: but also, which is an especial instance of love, by those temporal stripes, which are inflicted by God, and patiently endured by us.

Caput IX.—De Operibus Satisfactionis.

Docet præterea, tantam esse divinæ munificentiae largitatem, ut non solum pœnis, sponte a nobis pro vindicando peccato susceptis, aut sacerdotis arbitrio pro mensura delicti impositis, sed etiam, quod maximum amoris argumentum est, temporalibus flagellis, a Deo inflictis et a nobis patienter toleratis, apud Deum Patrem per Christum Jesum satisfacere valeamus.

DOCTRINE OF THE SACRAMENT OF EXTREME
UNCTION.

It seemed good to the holy Synod to subjoin to the preceding doctrine of repentance, that which follows concerning the sacrament of extreme unction; which has been esteemed by the Fathers as

Visum est autem sanctæ Synodo, præcedenti doctrinæ de pœnitentia adjungere ea, quæ sequuntur de sacramento extremæ unctionis; quod non modo pœnitentiæ, sed et totius Christianæ

the consummation, not only of repentance but of the whole Christian life, which ought to be a perpetual repentance. In the first place, then, concerning the institution of it, the Synod declares and teaches, that our most merciful Redeemer, who wished to provide His servants at all times with wholesome remedies against all the darts of all enemies, as He has prepared for them the greatest assistances in the other sacraments, whereby Christians, while they live, might be able to keep themselves entirely from every grievous spiritual inconvenience, so has He fortified the end of life with the sacrament of extreme unction, as a most firm defence. For, although our adversary seeks and seizes occasions, during the whole course of our lives, to devour our souls in every possible way; there is, nevertheless, no time when he more eagerly employs the whole force of his subtilties for the accomplishment of our

vitæ, quæ perpetua pœnitentia esse debet, consummativum existimatum est a Patribus. Primum itaque circa illius institutionem declarat et docet, quod clementissimus Redemptor noster, qui servis suis quovis tempore voluit de salutaribus remediis adversus omnia omnium hostium tela esse prospectum, quemadmodum auxilia maxima in sacramentis aliis præparavit, quibus Christiani conservare se integros, dum viverent, ab omni graviore spiritus incommodo possint, ita extremæ unctionis sacramento finem vitæ, tamquam firmissimo quodam præsidio, munivit: nam etsi adversarius noster occasiones per omnem vitam quærat et captet, ut devorare animas nostras quoquo modo possit; nullum tamen tempus est, quo vehementius ille omnes suæ versutiæ nervos

utter destruction, and to thrust us, if possible, from confidence in the divine mercy, than when he sees the end of life hang over us.

intendat ad perdendos nos penitus, et a fiducia etiam, si possit, divinæ misericordiæ deturbandos, quam cum impendere nobis exitum vitæ prospicit.

CHAPTER I.—*Of the Institution of the Sacrament of Extreme Unction.*

This holy unction of the sick, was instituted by our Lord Christ, as truly and properly a sacrament of the New Testament, as is implied indeed in St. Mark; but commended and declared to the faithful by James the apostle and brother of the Lord. “Is any sick among you? Let him call for the elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord, and the prayer of faith shall save the sick, and the Lord shall raise

Caput I.—De Institutione Sacramenti Extremæ Unctionis.

Instituta est autem sacra hæc unctio infirmorum, tamquam vere, et proprie sacramentum Novi Testamenti a Christo Domino nostro apud Marcum quidem insinuatam, per Jacobum autem Apostolum, ac Domini fratrem, fidelibus commendatam, ac promulgatam. “Infirmatur,” inquit, “quis in vobis? inducat presbyteros Ecclesiæ, et orent super eum, ungentes eum oleo in nomine Domini, et oratio fidei salvabit infirmum; et alleviabit eum

him up, and if he have committed sins they shall be forgiven him.” From which words, as the Church hath learned from apostolic tradition handed down, she teaches the matter, form, proper minister, and effect of this wholesome sacrament; for the Church has understood that the matter is oil blessed by the bishop, for unction most aptly represents the grace of the Holy Spirit wherewith the soul of the sick man is invisibly anointed;—then that the form consists of these words, “By this anointing¹,” &c.

Dominus;” et si in peccatis sit, dimittentur ei. Quibus verbis, ut ex apostolica traditione, per manus accepta, Ecclesia didicit, docet materiam, formam, proprium ministrum, et effectum hujus salutaris sacramenti: intellexit enim Ecclesia, materiam esse oleum ab episcopo benedictum; nam unctio aptissime Spiritus Sancti gratiam, qua invisibiliter anima ægrotantis inungitur, repræsentat; formam deinde esse illa verba, “Per istam unctionem,” &c.

¹ The oil is applied to the several parts of the body which are the organs of sense, also to the loins, as the seat of lust, and to the feet, by which we move. The words, or form at length is, “By this unction of holy oil +, and His affectionate mercy, may God forgive thee whatever sins thou hast committed by sight and by the other senses. Amen.”—Ordo Administr. Sacramen. Lond. 1831, p. 81.

CHAPTER II.—*Of the Effect of this Sacrament.*

Moreover the substance and effect of this sacrament is explained in these words: “and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.” For this substance is the grace of the Holy Spirit, whose anointing washes away offences if any remain to be expiated, and the remains of sin; and relieves and confirms the mind of the sick man, by exciting in him great confidence in the divine mercy; by which the sick man is supported to bear more lightly the inconveniences and weariness of sickness, and more easily to resist the temptations of the devil, who lieth in wait at his heel; and sometimes he obtains health of body when it is expedient for the salvation of the soul.

Caput II.—De Effectu hujus Sacramenti.

Res porro, et effectus hujus sacramenti illis verbis explicatur: “et oratio fidei salvabit infirmum; et alleviabit eum Dominus; et, si in peccatis sit, dimittentur ei:” res etenim hæc gratia est Spiritus Sancti, cujus unctio delicta, si qua sint adhuc expianda, ac peccati reliquias abstergit; et ægroti animam alleviat, et confirmat, magnam in eo divinæ misericordiæ fiduciam excitando; qua infirmus sublevatus, et morbi incommoda, ac labores levius fert, et temptationibus dæmonis, calcaneo insidiantis, facilius resistit; et sanitatem corporis interdum, ubi salutis animæ expedierit, consequitur.

CHAPTER III.—*Of the Minister of this Sacrament, and the Time when it ought to be given.*

But now, as regards the direction of those who ought both to receive and to minister this sacrament, this also is plainly delivered in the aforesaid words; for it is there shown, that the presbyters of the Church are the proper ministers of this sacrament: by which name in that place, we are not to understand those who are old in age, or leaders among the people; but either bishops, or priests duly ordained by them by the laying on of the hands of the presbytery. It is also declared that this unction is to be administered to the sick, but especially to those who are so dangerously laid up as to seem to be placed at the end of life; whence also, it is called the sacrament of the dying. But if the sick, after the receiving of this unction, shall recover, they may again

Caput III.—De Ministro hujus Sacramenti, et tempore, quo dari debeat.

Jam vero, quod attinet ad præscriptionem eorum, qui et suscipere, et ministrare hoc sacramentum debent, haud obscure fuit illud etiam in verbis prædictis traditum: nam et ostenditur illic, proprios hujus sacramenti ministros esse Ecclesiæ presbyteros: quo nomine eo loco, non ætate seniores, aut primores in populo intelligendi veniunt, sed aut episcopi, aut sacerdotes ab ipsis rite ordinati per impositionem manuum presbyterii. Declaratur etiam, esse hanc unctionem infirmis adhibendam, illis vero præsertim, qui tam periculose decumbunt, ut in exitu vitæ constituti videantur: unde et sacramentum exeuntium nuncupatur. Quod si infirmi post susceptam hanc unctionem convaluerint, iterum

be assisted by the support of this sacrament, when they fall into another similar peril of death. Wherefore they are not to be heard who, against so plain and clear a sentence of the Apostle James, teach that this anointing is either a human invention, or a rite received from the Fathers, and not a command of God, nor a promise having grace: nor they who assert that it has failed, as if it were to be referred only to the grace of healing in the primitive Church; nor they who say that the rite and usage which the Church of Rome observes in the administration of this sacrament, is contrary to the sentence of the Apostle James, and ought therefore to be changed for another; nor they, lastly, who affirm that this extreme unction may be despised by the faithful, without sin; for all these are most plainly at variance with the clear words of this great Apostle. Nor in truth does the Church of Rome,

hujus sacramenti subsidio juvari poterunt, cum in aliud simile vitæ discrimen inciderint. Quare nulla ratione audiendi sunt, qui contra tam apertam et dilucidam Apostoli Jacobi sententiam docent, hanc unctionem, vel figmentum esse humanum, vel ritum a Patribus acceptum, nec mandatum Dei, nec promissionem gratiæ habentem: et qui illam jam cessasse asserunt, quasi ad gratiam curationum dumtaxat in primitiva Ecclesia referenda esset: et qui dicunt ritum, et usum, quem sancta Romana Ecclesia in hujus sacramenti administratione observat, Jacobi Apostoli sententiæ repugnare, atque ideo in alium commutandum esse: et denique, qui hanc extremam unctionem a fidelibus sine peccato contemni posse affirmant: hæc enim omnia manifestissime pugnant cum perspicuis tanti Apostoli verbis. Nec profecto

the mother and mistress of all others, observe any thing in the administration of this unction, as far as regards the perfection of the substance of the sacrament, than what the blessed James prescribed. Nor, indeed, can contempt of such a sacrament exist without very great wickedness, and affront of the Holy Spirit.

These are the things which this holy general Synod professes and teaches concerning the holy sacraments of repentance and extreme unction, and propounds to all Christ's faithful people to be believed and held. The Synod sets forth the following canons to be inviolably observed, and perpetually condemns and anathematizes those who assert the contrary.

Ecclesia Romana, aliarum omnium mater et magistra, aliud in hac administranda unctione, quantum ad ea, quæ hujus sacramenti substantiam perficiunt, observat, quam quod beatus Jacobus præscripsit. Neque vero tanti sacramenti contemptus absque ingenti scelere, et ipsius Spiritus Sancti injuria esse posset.

Hæc sunt quæ de pœnitentiæ, et extremæ unctionis sacramentis sancta hæc œcumenica Synodus profitetur, et docet, atque omnibus Christi fidelibus credenda, et tenenda proponit. Sequentes autem Canones inviolabiliter servandos esse tradit; et asserentes contrarium perpetuo damnat, et anathematizat.

OF THE MOST HOLY SACRAMENT OF REPENTANCE.

CANON I.

If any shall say, that in the Catholic church repentance is not really and truly a sacrament, instituted by Christ our Lord, for reconciling the faithful to God himself, as often as they fall into sin after baptism ; let him be accursed.

Canon I.

Si quis dixerit, in Catholica Ecclesia Pœnitentiam non esse vere, et proprie sacramentum pro fidelibus, quoties post baptismum in peccata labuntur, ipsi Deo reconciliandis a Christo Domino nostro institutum ; anathema sit.

CANON II.

If any, confounding the sacraments, shall say, that baptism itself is the sacrament of repentance, as if these two sacraments were not distinct, and so repentance not rightly named the second plank after shipwreck ; let him be accursed.

Canon II.

Si quis sacramenta confundens, ipsum baptismum pœnitentiæ sacramentum esse dixerit, quasi hæc duo sacramenta distincta non sint, atque ideo pœnitentiam non recte secundam post naufragium tabulam appellari ; anathema sit.

CANON III.

If any shall say, that those words of the Lord and Saviour, “Receive ye the Holy Ghost, whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain they are retained,” are not to be understood of the power of remitting and retaining sins in the sacrament of repentance, as the Catholic Church from the beginning has always understood; but shall pervert them to the authority for preaching the Gospel, contrary to the institution of this sacrament; let him be accursed.

Canon III.

Si quis dixerit, verba illa Domini Salvatoris, “Accipite Spiritum Sanctum; quorum remiseritis peccata, remittuntur eis; et quorum retinueritis, retenta sunt:” non esse intelligenda de potestate remittendi, et retinendi peccata in sacramento poenitentiae, sicut Ecclesia Catholica ab initio semper intellexit; detorsit autem, contra institutionem hujus sacramenti, ad auctoritatem prædicandi Evangelium; anathema sit.

CANON IV.

If any shall deny, that for the entire and perfect remission of sins, there are required in the penitent three acts, as the matter of the sacrament of repentance, namely, contrition, confession, and satis-

Canon IV.

Si quis negaverit, ad integram, et perfectam peccatorum remissionem requiri tres actus in poenitente, quasi materiam sacramenti poenitentiae, videlicet, contritionem, confessionem, et satis-

faction, which are called the three parts of repentance; or shall say that there are only two parts of repentance, namely, the terrors impressed upon the conscience by the knowledge of guilt, and faith conceived from the Gospel, or from absolution, by which any one believes that his sins are remitted by Christ; let him be accursed.

factionem, quæ tres pœnitentiæ partes dicuntur; aut dixerit, duas tantum esse pœnitentiæ partes, terrores scilicet incussos conscientiæ, agnito peccato, et fidem conceptam ex Evangelio, vel absolutione, qua credit quis sibi per Christum remissa peccata; anathema sit.

CANON V.

If any shall say, that that contrition which is procured by examination, recollection, and detestation of sins, by which a man recalls to mind his years in the bitterness of his soul, by weighing the grievousness, multitude, and vileness of his sins, the loss of eternal blessedness, and the incurring eternal damnation, with the intention of a better life, is not true and useful grief, nor qualifies a man for grace,

Canon V.

Si quis dixerit, eam contritionem, quæ paratur per discussionem, collectionem, et detestationem peccatorum, qua quis recogitat annos suos in amaritudine animæ suæ, ponderando peccatorum suorum gravitatem, multitudinem, foeditatem, amissionem æternæ beatitudinis, et æternæ damnationis incursum, cum proposito melioris vitæ, non esse verum, et utilem dolorem,

but makes him a hypocrite, and a greater sinner; lastly, that that grief is forced, and not free and voluntary; let him be accursed.

nec præparare ad gratiam, sed facere hominem hypocritam, et magis peccatorem; demum, illum esse dolorem coactum, et non liberum, ac voluntarium; anathema sit.

CANON VI.

If any shall deny, that sacramental confession was instituted and is necessary for salvation by divine right, or shall say that the custom of confessing secretly to the priest alone, which the Catholic church has always observed from the beginning, and continues to observe, is foreign to the institution and command of Christ, and is of human invention; let him be accursed.

Canon VI.

Si quis negaverit, confessionem sacramentalem vel institutam, vel ad salutem necessariam esse jure divino; aut dixerit, modum secrete confitendi soli sacerdoti, quem Ecclesia Catholica ab initio semper observavit, et observat, alienum esse ab institutione, et mandato Christi, et inventum esse humanum; anathema sit.

CANON VII.

If any shall say, that in order to the remission of sins in the sacrament of repentance, it is not, of divine authority, necessary to confess all and each of the deadly sins, which may be re-called to memory

by due and deliberate meditation, even secret ones, and those which are contrary to the two last commandments of the decalogue, and also the circumstances which affect the nature of the sin, but that such confession is only useful for the instruction and consolation of the penitent, and only observed of old time for the imposition of canonical satisfaction, or shall say, that they who study to confess all their sins, are unwilling to leave any thing to be pardoned by divine mercy; or lastly, that it is not lawful to confess venial sins; let him be accursed.

Canon VII.

Si quis dixerit, in sacramento poenitentiae ad remissionem peccatorum necessarium non esse jure divino confiteri omnia, et singula peccata mortalia, quorum memoria cum debita et diligenti praemeditatione habeatur, etiam occulta, et quae sunt contra duo ultima Decalogi praecepta, et circumstantias, quae peccati speciem mutant, sed eam confessionem tantum esse utilem ad erudiendum, et consolandum poenitentem, et olim observatam fuisse tantum ad satisfactionem canonicam imponendam; aut dixerit, eos, qui omnia peccata confiteri student, nihil relinquere velle divinae misericordiae ignoscendum; aut demum, non licere confiteri peccata venialia; anathema sit.

CANON VIII.

If any shall say, that the confession of all sins, such as the Church observes, is impossible, and that

Canon VIII.

Si quis dixerit, confessionem omnium peccatorum, qualem Ecclesia servat, esse impossibilem et traditionem humanam, a piis

it is a human tradition which ought to be set aside by pious persons; or that all and each of both sexes are not bound to it, according to the constitution of the great Lateran Council, once a-year; and therefore that the people of Christ should be persuaded not to confess in Lent; let him be accursed.

abolendam; aut ad eam non teneri omnes, et singulos utriusque sexus Christi fideles, juxta magni Concilii Lateranensis constitutionem, semel in anno; et ob id suadendum esse Christi fidelibus, ut non confiteantur tempore quadragesimæ; anathema sit.

CANON IX.

If any shall say, that the sacramental absolution of a priest is not a judicial act, but a mere ministration of declaring and pronouncing that the penitent's sins are forgiven, provided only he believes that he is absolved; or that the priest does not absolve seriously, but in joke; or, that the confession of the penitent is not necessary, in order that the priest may absolve him; let him be accursed.

Canon IX.

Si quis dixerit, absolutionem sacramentalem sacerdotis non esse actum judiciale, sed nudum ministerium pronunciandi, et declarandi remissa esse peccata confitenti; modo tantum credat, se esse absolutum; aut sacerdos non serio, sed joco absolvat; aut dixerit, non requiri confessionem pœnitentis, ut sacerdos ipsum absolvere possit; anathema sit.

CANON X.

If any shall say, that priests, who are in mortal sin, have not the power of binding and loosing, or that priests are not the only ministers of absolution; but that that saying of Christ, “Whatsoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven;” and “Whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain they are retained;” was addressed to all and each of the faithful, so that by the power of these words any person whatever may absolve sins, public ones, only by rebuke, if the offender shall acquiesce; and private ones by voluntary confession; let him be accursed.

Canon X.

Si quis dixerit, sacerdotes, qui in peccato mortali sunt, potestatem ligandi et solvendi non habere; aut, non solos sacerdotes esse ministros absolutionis, sed omnibus et singulis Christi fidelibus esse dictum: “Quæcumque alligaveritis super terram, erunt ligata et in cœlo; et quæcumque solveritis super terram, erunt soluta et in cœlo.” Et, “Quorum remiseritis peccata, remittuntur eis; et, quorum retinueritis, retenta sunt:” quorum verborum virtute quilibet absolvere possit peccata, publica quidem per correctionem dumtaxat, si correptus acquieverit; secreta vero per spontaneam confessionem; anathema sit.

CANON XI.

If any shall say, that bishops have not the right of reserving cases for themselves, except as regards

outward polity, and that, therefore, the reservation of cases does not hinder the priests from truly absolving from reserved offences; let him be accursed.

Canon XI.

Si quis dixerit, episcopus non habere jus reservandi sibi casus, nisi quoad externam politiam, atque ideo casuum reservationem non prohibere, quo minus sacerdos a reservatis vere absolvat; anathema sit.

CANON XII.

If any shall say that the whole penalty is always remitted by God, together with the fault, and that the only satisfaction of penitents is that faith whereby they embrace that Christ has made satisfaction for them; let him be accursed.

Canon XII.

Si quis dixerit, totam poenam simul cum culpa remitti semper a Deo, satisfactionemque poenitentium non esse aliam, quam fidem, qua apprehendunt, Christum pro eis satisfecisse; anathema sit.

CANON XIII.

If any shall say, that, as regards temporal punishment, men can by no means, through the merits of Christ, make satisfaction for sins, by the patient

Canon XIII.

Si quis dixerit, pro peccatis, quoad poenam temporalem, minime Deo per Christi merita satisfieri poenis, ab eo inflictis, et

endurance of punishments inflicted by Him, or enjoined by the priest, or voluntarily undertaken, such as fastings, prayers, alms, and other works of piety, and that so a new life alone is the best repentance ; let him be accursed.

patienter toleratis, vel a sacerdote injunctis, sed neque sponte susceptis, ut jejuniis, orationibus, eleemosynis, vel aliis etiam pietatis operibus ; atque ideo optimam poenitentiam esse tantum novam vitam ; anathema sit.

CANON XIV.

If any shall say, that the satisfaction, by which the penitents redeem their sins through Jesus Christ, are not parts of the worship of God, but human traditions, tending to obscure the doctrine of grace, and the true worship of God, and the benefit of Christ's death ; let him be accursed.

Canon XIV.

Si quis dixerit, satisfactiones, quibus poenitentes per Christum Jesum peccata redimunt, non esse cultus Dei, sed traditiones hominum, doctrinam de gratia, et verum Dei cultum, atque beneficium mortis Christi obscurantes ; anathema sit.

CANON XV.

If any shall say, that the keys of the Church were only given to loose and not also to bind, and that therefore, the priests when they impose penalties

Canon XV.

Si quis dixerit, Claves Ecclesiæ esse datas tantum ad solvendum, non etiam ad ligandum ; et propterea sacerdotes, dum im-

upon those who make confession, are acting contrary to the end of the keys, and contrary to the institution of Christ, and that it is a fiction to say that, when eternal punishment has been removed by the power of the keys, there remains for the most part some temporal punishment to be discharged; let him be accursed.

ponunt pœnas confitentibus, agere contra finem clavium, et contra institutionem Christi, et fictionem esse, quod virtute clavium sublata pœna æterna, pœna temporalis plerumque exsolvenda remaneat; anathema sit.

OF THE SACRAMENT OF EXTREME UNCTION.

CANON I.

If any shall say, that extreme unction is not truly or properly a sacrament instituted by our Lord Christ; and declared by the blessed Apostle James; but only a rite received from the Fathers, or a human invention; let him be accursed.

Canon I.

Si quis dixerit, extremam unctionem non esse vere et proprie sacramentum, a Christo Domino nostro institutum, et a beato Jacobo Apostolo promulgatum; sed ritum tantum acceptum a Patribus, aut figmentum humanum; anathema sit.

CANON II.

If any shall say, that the holy anointing of the sick does not confer grace, nor remit sins, nor relieve the sick, but that it has ceased, as if it were formerly only the grace of healing; let him be accursed.

Canon II.

Si quis dixerit, sacram infirmorum unctionem non conferre gratiam, nec remittere peccata, nec alleviare infirmos; sed jam cessasse, quasi olim tantum fuerit gratia curationum; anathema sit.

CANON III.

If any shall say, that the rite and usage of extreme unction, which the holy Roman Church observes, is contrary to the sentence of the blessed Apostle James, and therefore should be changed, and may be despised by Christians without sin; let him be accursed.

Canon III.

Si quis dixerit, extremæ unctionis ritum, et usum, quem observat sancta Romana Ecclesia, repugnare sententiæ beati Jacobi apostoli, ideoque eum mutandum, posseque a Christianis absque peccato contemni; anathema sit.

CANON IV.

If any shall say, that the presbyters of the Church, whom St. James directs to be called for the anointing of the sick, are not priests ordained by the

bishops, but elders in age, in any community ; and that, therefore, the priest is not the only proper minister of extreme unction ; let him be accursed.

Canon IV.

Si quis dixerit, presbyteros Ecclesiæ, quos beatus Jacobus adducendos esse ad infirmum inungendum hortatur, non esse sacerdotes ab episcopo ordinatos, sed ætate seniores in quavis communitate ; ob idque proprium extremæ unctionis ministrum non esse solum sacerdotem ; anathema sit.—Conc. xiv. 815—826.

SESSION XXI., A.D. 1562.

DOCTRINE OF COMMUNION UNDER BOTH KINDS, AND THAT OF CHILDREN.

CHAPTER I.—*That the Laity, and the Clergy who are not celebrating, are not bound by Divine Right to Communion under both kinds.*

The holy Synod, taught by the Holy Spirit, which is the Spirit of wisdom and understanding, the Spirit of counsel and piety, and following the judgment and custom of the Church itself, declares and teaches that the laity, and the clergy who do not celebrate, are not bound by any divine command to receive the sacrament of the Eucharist under both kinds. Nor can it by any means be doubted with a sound faith, but that the communion of either kind is sufficient

Caput I.—Laicos, et Clericos, non conficientes, non astringi Jure Divino ad Communionem sub utraque specie.

Itaque sancta ipsa Synodus, a Spiritu Sancto, qui spiritus est sapientiæ, et intellectus, spiritus consilii, et pietatis, edocta, atque ipsius Ecclesiæ judicium, et consuetudinem secuta, declarat, ac docet, nullo divino præcepto laicos, et clericos, non conficientes, obligari ad Eucharistiæ Sacramentum sub utraque specie sumendum, neque ullo pacto salva fide, dubitari posse, quin illis alterius speciei communio ad salutem sufficiat; nam etsi Christus Do-

for their salvation. For although the Lord Christ at His last Supper, instituted and delivered to his apostles this venerable sacrament in the species of bread and wine, yet that institution and delivery do not aim at this, that all the faithful of Christ be bound by the Lord's decree to receive both kinds; nor is it rightly inferred from his discourse, in the sixth chapter of St. John, that communion in both kinds was instituted by the Lord, however it may be understood according to the various interpretations of the holy fathers and doctors. For He who said, "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you;" said also, "If any man eat of this bread, he shall live for ever." And He who said, "He that eateth my flesh and drinketh my blood, hath everlasting life;" said also, "The bread which I will give is my flesh for the life of the world." Lastly, He who said, "He that

minus in ultima cœna venerabile hoc sacramentum in panis et vini speciebus instituit, et Apostolis tradidit; non tamen illa institutio et traditio eo tendunt, ut omnes Christi fideles statuto Domini ad utramque speciem accipiendam astringantur, sed neque ex sermone illo, apud Joannem sexto, recte colligitur, utriusque speciei communionem a Domino præceptam esse, utcumque juxta varias sanctorum Patrum et doctorum interpretationes intelligatur: namque qui dixit, "Nisi manducaveritis carnem Filii hominis, et biberitis ejus sanguinem, non habebitis vitam in vobis:" dixit quoque, "Si quis manducaverit ex hoc pane, vivet in æternum." Et qui dixit, "Qui manducat meam carnem, et bibit meum sanguinem, habet vitam æternam:" dixit etiam, "Panis, quem ego dabo, caro mea est pro mundi vita."

eateth my flesh and drinketh my blood; dwelleth in me and I in him;" said nevertheless, "He that eateth of this bread shall live for ever."

Et denique qui dixit, "Qui manducat meam carnem, et bibit meum sanguinem, in me manet, et ego in illo:" dixit nihilominus, "Qui manducat hunc panem, vivet in æternum."

CHAPTER II.—*The Power of the Church in the Administration of the Eucharist.*

It declares, moreover, that the Church has always had the power, saving the substance of the sacraments, to appoint and alter in the administration of them, those things which, according to the difference of circumstances, of time, and of place, she might judge expedient for the advantage of the receivers, or the veneration of the sacraments themselves. Which also the Apostle seemed, not obscurely, to intimate, when he said, "Let a man so account of us, as of the ministers of Christ, and stewards of

Caput II.—Ecclesiæ Potestas circa Dispensationem Sacramenti Eucharistiæ.

Præterea declarat, hanc potestatem perpetuo in Ecclesia fuisse, ut in sacramentorum dispensatione, salva illorum substantia, ea statueret, vel mutaret, quæ suscipientium utilitati, seu ipsorum sacramentorum venerationi, pro rerum, temporum, et locorum varietate, magis expedire judicaret. Id autem Apostolus non obscure visus est innuisse, cum ait: "Sic nos existimet homo, ut ministros Christi, et dispensatores mysteriorum Dei:" atque

the mysteries of God ;” and it is plain that he himself used this power, as well in other matters, as in this very sacrament, when, after appointing certain things concerning its use, he said, “The rest will I set in order, when I come.” Wherefore the holy Mother Church, recognizing this power in the administration of the sacraments, although the use of both kinds was not uncommon from the beginning of the Christian religion, yet in process of time that custom being very extensively altered, and she being moved with grave and just reasons, has approved this custom of communicating under one kind, and has appointed it to be accounted as a law, which it is not lawful to blame, or to alter according to choice, without the authority of the Church itself.

ipsum quidem hac potestate usum esse satis constat, cum in multis aliis, tum in hoc ipso sacramento, cum, ordinatis nonnullis circa ejus usum, “Cetera,” inquit, “cum venero, disponam.” Quare agnoscens sancta mater Ecclesia hanc suam in administratione sacramentorum auctoritatem, licet ab initio Christianæ religionis non infrequens utriusque speciei usus fuisset: tamen progressu temporis, latissime jam mutata illa consuetudine, gravibus et justis causis adducta, hanc consuetudinem sub altera specie communicandi approbavit, et pro lege habendam decrevit: quam reprobare, aut sine ipsius Ecclesiæ auctoritate pro libito mutare, non licet.

CHAPTER III.—*That whole and entire Christ, and a true Sacrament, is received under either species.*

It declares, moreover, that although our Redeemer, as was said before, at His last Supper instituted this sacrament, and delivered it to the apostles in two kinds, yet it is to be confessed that even under one kind only, whole and entire Christ, and a true sacrament, is received; and that therefore, as concerns the profit of it, they who receive one kind only are not defrauded of any grace which is necessary to salvation.

Caput III.—Totum et integrum Christum, ac verum Sacramentum sub qualibet specie sumi.

Insuper declarat, quamvis Redemptor noster, ut antea dictum est, in suprema illa cœna hoc sacramentum in duabus speciebus instituerit, et apostolis tradiderit; tamen fatendum esse, etiam sub altera tantum specie totum atque integrum Christum, verumque sacramentum sumi. Ac propterea, quod ad fructum attinet, nulla gratia, necessaria ad salutem, eos defraudari, qui unam speciem solam accipiunt.

CHAPTER IV.—*That little Children are not obliged to Sacramental Communion.*

Lastly, the same holy Synod teaches that little children, who are void of the use of reason, are under

Caput IV.—Parvulos non obligari ad Communionem Sacramentalem.

Denique eadem sancta Synodus docet, parvulos, usu rationis

no necessity to receive the sacramental communion of the Eucharist; since having been regenerated and incorporated in Christ by the washing of baptism, they cannot at that age lose the grace of the sons of God which they have received: nevertheless, antiquity is not therefore to be condemned, if at any time it has observed that custom in certain places: for as the most holy Fathers had, by reason of their time, probable cause for what they did, so certainly it is to be believed, without dispute, that they did it not through any necessity of salvation.

carentes, nulla obligari necessitate ad sacramentalem Eucharistiæ communionem: siquidem per baptismi lavacrum regenerati, et Christo incorporati, adeptam jam filiorum Dei gratiam in illa ætate amittere non possunt. Neque ideo tamen damnanda est antiquitas, si eum morem in quibusdam locis aliquando servavit. Ut enim sanctissimi illi Patres sui facti probabilem causam pro illius temporis ratione habuerunt; ita certe, eos nulla salutis necessitate id fecisse, sine controversia credendum est.

OF COMMUNION UNDER BOTH KINDS, AND THAT OF CHILDREN.

CANON I.

If any shall say, that by the command of God, or necessity of salvation, all and each of Christ's faith-

Canon I.

Si quis dixerit, ex Dei præcepto, vel necessitate salutis, omnes

ful people ought to receive both species of the most holy sacrament of the Eucharist; let him be accursed.

et singulos Christi fideles utramque speciem sanctissimi Eucharistiæ sacramenti sumere debere ; anathema sit.

CANON II.

If any shall say, that the holy Catholic church was not led by just causes and reasons to communicate the laity, and also the clergy who do not celebrate the service, under the kind of bread only, or that it has erred in that ; let him be accursed.

Canon II.

Si quis dixerit, sanctam Ecclesiam Catholicam non justis causis et rationibus adductam fuisse, ut laicos, atque etiam clericos, non conficientes, sub panis tantummodo specie communicaret, aut in eo errasse ; anathema sit.

CANON III.

If any shall deny, that whole and entire Christ, the source and author of all graces, is received under the one kind of bread, because, as some falsely assert, He is not received according to Christ's own institution in both kinds ; let him be accursed.

Canon III.

Si quis negaverit, totum et integrum Christum, omnium gratiarum fontem et auctorem, sub una panis specie sumi, quia, ut quidam falso asserunt, non secundum ipsius Christi institutionem sub utraque specie sumatur ; anathema sit.

CANON IV.

If any shall say, that the communion of the Eucharist is necessary for children before they arrive at years of discretion ; let him be accursed.

Canon IV.

Si quis dixerit, parvulis, antequam ad annos discretionis pervenerint, necessariam esse Eucharistiæ communionem ; anathema sit.—Conc. xiv. 846—847.

SESSION XXII., A.D. 1562.

DOCTRINE OF THE SACRIFICE OF THE MASS.

CHAPTER I.—(*Of the Institution of the holy Sacrifice of the Mass.*)

Since, as the apostle Paul witnesseth, under the former testament, there was no perfection, by reason of the weakness of the Levitical priesthood, it was necessary, according to the ordinance of God the Father of mercies, that another priest should arise after the order of Melchisedec, even our Lord Jesus Christ, who might be able to consummate and bring to perfection all, as many soever as should be sanctified. He, therefore, our Lord and God, although He was about to offer Himself, once for all, upon the altar of the cross, by the intervention of death, that there He might work eternal redemption; yet,

Caput I.

Quoniam sub priori Testamento, teste Apostolo Paulo, propter Levitici sacerdotii imbecillitatem, consummatio non erat; oportuit, Deo Patre misericordiarum ita ordinante, sacerdotem alium secundum ordinem Melchisedech surgere, Dominum nostrum Jesum Christum, qui posset omnes, quotquot sanctificandi essent, consummare, et ad perfectum adducere. Is igitur Deus, et Dominus noster, etsi semel se ipsum in ara Crucis, morte intercedente, Deo Patri oblaturus erat, ut æternam illic redemptio-

because His priesthood was not to be extinguished by death, in His last supper, the night in which He was betrayed, that He might leave to His beloved spouse the Church, a visible sacrifice according to the exigencies of man's nature, by which that bloody one, once for all, performed on the cross, might be represented, and the memory of it remain even to the end of the world, and its saving virtue be applied for the remission of those sins which are daily committed by us; declaring Himself to be ordained a priest for ever after the order of Melchisedec, offered to God the Father, His body and His blood, under the species of bread and wine: and under the symbols of the same things, delivered them to the apostles, whom He then appointed priests of the New Testament, that they might receive them; and in these words, "Do this in remembrance of me," he charged them and their successors in the priest-

nem operaretur: quia tamen per mortem sacerdotium ejus extinguendum non erat; in cœna novissima, qua nocte tradebatur, ut dilectæ suæ sponsæ Ecclesiæ visibile, sicut hominum natura exigit, relinqueret sacrificium, quo cruentum illud, semel in cruce peragendum, repræsentaretur, ejusque memoria in finem usque sæculi permaneret, atque illius salutaris virtus in remissionem eorum, quæ a nobis quotidie committuntur, peccatorum applicaretur; sacerdotem secundum ordinem Melchisedech se in æternum constitutum declarans, corpus, et sanguinem suum sub speciebus panis et vini Deo Patri obtulit; ac sub earundem rerum symbolis, apostolis, quos tunc Novi Testamenti sacerdotes constituebat, ut sumerent, tradidit; et eisdem, eorumque in sacerdotio successoribus, ut offerrent, præcepit per hæc verba, "Hoc facite in

hood : that they should offer them as the Catholic Church has always understood and taught. For, after the celebration of the old passover, which the multitude of the children of Israel sacrificed in memory of the departure from Egypt, He instituted a new passover, even Himself to be sacrificed by the Church, through the priests under visible signs, in memory of His departure from this world unto the Father, when, by the shedding of His blood, He redeemed us, and snatched us from the power of darkness, and translated us into His kingdom. And this indeed is that pure offering which cannot be stained by any unworthiness or wickedness of the offerers : which the Lord by Malachi foretold should be offered clean in every place, to His name, which should be great among the Gentiles : and to which the Apostle Paul not obscurely alludes when, writing to the Corinthians, he says, that “ they who are pol-

meam commemorationem :” uti semper Catholica Ecclesia intellexit, et docuit. Nam celebrato veteri pascha, quod in memoriam exitus de Ægypto multitudo filiorum Israel immolabat, novum instituit pascha, se ipsum ab Ecclesia per sacerdotes sub signis visibilibus immolandum in memoriam transitus sui ex hoc mundo ad Patrem, quando per sui sanguinis effusionem nos redemit, atque eripuit de potestate tenebrarum, et in regnum suum transulit. Et hæc quidem illa munda oblatio est, quæ nulla indignitate, aut malitia offerentium inquinari potest : quam Dominus per Malachiam nomini suo, quod magnum futurum esset in gentibus, in omni loco mundam offerendam prædixit : et quam non obscure innuit Apostolus Paulus, Corinthiis scribens, cum dicit, “ Non posse eos, qui participatione mensæ dæmoniorum polluti

luted by being partakers of the table of devils, cannot be partakers of the Lord's table;" in each place by the word *table* meaning altar. This, lastly, is that which, during the time of nature and of the law, was prefigured by the various kinds of sacrifices; as that which embraces all the good things signified by it, as being the consummation and perfection of them all.

sint, mensæ Domini participes fieri:" per *mensam* altare utroque intelligens. Hæc denique illa est, quæ per varias sacrificiorum, naturæ et legis tempore, similitudines figurabatur; utpote quæ bona omnia, per illa significata, velut illorum omnium consummatio, et perfectio complectitur.

CHAPTER II.—(*The Sacrifice of the Mass is propitiatory as well for the living as for the dead.*)

And, since in the divine sacrifice, which is performed in the mass, that same Christ is contained and offered in an unbloody manner, who, on the altar of the cross offered Himself with blood once for all; the holy Synod teaches, that that sacrifice is, and becomes of itself truly propitiatory, so that if, with a true heart and right faith, with fear and reve-

Caput II.

Et quoniam in divino hoc sacrificio, quod in missa peragitur, idem ille Christus continetur, et incruente immolatur, qui in ara crucis semel se ipsum cruento obtulit; docet sancta Synodus, sacrificium istud vere propitiatorium esse, per ipsumque fieri, ut, si cum vero corde et recta fide, cum metu et reverentia, con-

rence we approach to God, contrite and penitent, we may obtain mercy and find grace to help in time of need. The Lord, forsooth, being appeased by the offering of this, and granting grace and the gift of repentance, remits crimes and sins, even great ones; for it is one and the same host, the same person now offering by the ministry of the priests, who then offered Himself upon the cross, only in a different manner of offering; and by this unbloody sacrifice the fruits of that bloody one are abundantly received; only, far be it that any dishonour should be done to that by this. Wherefore, according to the tradition of the apostles, offering is duly made, not only for the sins, pains, satisfactions, and other necessities of the faithful who are alive, but also for the dead in Christ, who are not yet wholly cleansed.

triti ac pœnitentes ad Deum accedamus, misericordiam consequamur, et gratiam inveniamus in auxilio opportuno. Hujus quippe oblatione placatus Dominus, gratiam, et donum pœnitentiæ concedens, crimina, et peccata, etiam ingentia, dimittit. Una enim eademque est hostia, idemque nunc offerens sacerdotum ministerio, qui se ipsum tunc in cruce obtulit, sola offerendi ratione diversa: cujus quidem oblationis cruentæ, inquam, fructus per hanc incruentam uberrime percipiuntur; tantum abest, ut illi per hanc quovis modo derogetur. Quare non solum pro fidelium vivorum peccatis, pœnis, satisfactionibus, et aliis necessitatibus, sed et pro defunctis in Christo, nondum ad plenum purgatis, rite, juxta apostolorum traditionem, offertur.

CHAPTER III.—(*Of Masses in Honour of the Saints.*)

And although the Church has been wont sometimes to offer masses in honour and memory of the saints, yet she does not teach that sacrifice is to be offered to them, but to God alone, who has crowned them: and, therefore, the priest does not say, I offer sacrifice to thee, Peter or Paul; but giving thanks to God for their victories, he implores their patronage, that they whom we remember upon earth may deign to intercede for us in heaven.

Caput III.

Et quamvis in honorem et memoriam sanctorum nonnullas interdum missas Ecclesia celebrare consueverit; non tamen illis sacrificium offerri docet, sed Deo soli, qui illos coronavit. Unde nec sacerdos dicere solet, Offero tibi sacrificium, Petre, vel Paule; sed Deo de illorum victoriis gratias agens, eorum patrocinia implorat, ut ipsi pro nobis intercedere dignentur in cœlis, quorum memoriam facimus in terris.

CHAPTER IV.—(*Of the Canon of the Mass.*)

And since it is fitting that holy things should be holily administered, and this sacrifice is the most holy of all; the Catholic Church, to the end that it might be worthily and reverently offered and received,

Caput IV.

Et cum sancta sancte administrari conveniat, sitque hoc omnium sanctissimum sacrificium; Ecclesia Catholica, ut digne, reverenterque offerretur, ac perciperetur, sacrum canonem multis ante sæculis

appointed, many ages ago, the sacred canon, so pure from all error that nothing is contained in it which does not, to the greatest degree, savour of holiness and piety, and raise the minds of the offerers to God: for it is composed both of the very words of the Lord, and the traditions of the apostles, and the pious appointments of holy Pontiffs.

instituit, ita omni errore purum, ut nihil in eo contineatur, quod non maxime sanctitatem, ac pietatem quandam redoleat, mentesque offerentium in Deum erigat. Is enim constat cum ex ipsis Domini verbis, tum ex apostolorum traditionibus, ac sanctorum quoque Pontificum piis institutionibus.

CHAPTER V.—(*Of the Ceremonies and Rites of the Mass.*)

And since the nature of man is such that it may not be sustained to the meditation of divine things without exterior helps, on this account, holy mother Church instituted certain rites, as, for instance, that in the mass, some things should be pronounced in a low voice, and some in a louder. She set forth also ceremonies from apostolic tradition and discipline, as

Caput V.

Cumque natura hominum ea sit, ut non facile queat sine adjuvantiis exterioribus ad rerum divinarum meditationem sustolli; propterea pia mater Ecclesia ritus quosdam, ut scilicet quædam summissa voce, alia vero elatiore, in missa pronunciarentur, instituit. Cærimonias item adhibuit, ut mysticas benedictiones, lumina, thymiamata, vestes, aliaque id genus multa ex apostolica

mystical benedictions, lights, incense, vestments, and many other things of that kind, by which both the majesty of so great a sacrifice might be approved, and that by means of these visible signs of religion and piety, the minds of the faithful might be excited to the contemplation of the highest matters which are hidden in this sacrifice.

disciplina, et traditione, quo et majestas tanti sacrificii commendaretur, et mentes fidelium per hæc visibilia religionis, et pietatis signa, ad rerum altissimarum, quæ in hoc sacrificio latent, contemplationem excitarentur.

CHAPTER VI.—(*Of the Mass, in which the Priest alone communicates.*)

The holy Synod could indeed wish, that in all masses the faithful, who are present, should communicate not only in spiritual affection, but also in sacramental receiving of the eucharist, in order that they might more abundantly profit by this most holy sacrifice: but if this may not always be, she does not therefore condemn those masses in which the priest alone sacramentally communicates, as if they were

Caput VI.

Optaret quidem sacrosancta Synodus, ut in singulis missis fideles adstantes non solum spirituali affectu, sed sacramentali Eucharistiæ perceptione communicarent, quo ad eos sanctissimi hujus sacrificii fructus uberior proveniret: nec tamen, si id non semper fiat, propterea missas illas, in quibus solus sacerdos sacramentaliter communicat, ut privatas et illicitas damnat, sed

private and unlawful; but approves and commends them. For those masses also ought to be accounted common, partly, because in them the people spiritually communicate, and partly because they are celebrated by the public minister of the Church, not for himself only, but for all the faithful who belong to the body of Christ.

probat, atque adeo commendat. Siquidem illæ quoque missæ vere communes censeri debent, partim, quod in eis populus spiritualiter communicet, partim vero, quod a publico Ecclesiæ ministro, non pro se tantum, sed pro omnibus fidelibus, qui ad corpus Christi pertinent, celebrentur.

CHAPTER VII.—(*Of mixing Water with the Wine which is to be offered in the Cup.*)

Furthermore, the holy Synod admonishes, that the priests are commanded by the Church, to mix water with the wine which is to be offered in the cup, both because it is believed that Christ did so, and also because from His side water came out with the blood, which sacrament is had in remembrance by this mixture; and, as the people are called

Caput VII.

Monet deinde sancta Synodus, præceptum esse ab Ecclesia sacerdotibus, ut aquam vino in calice offerendo miscerent, tum quod Christum Dominum ita fecisse credatur, tum etiam quia e latere ejus aqua simul cum sanguine exierit, quod sacramentum

waters in the Revelation of St. John, the union of the faithful people themselves with Christ their head is thus represented.

hac mixtione recolitur : et cum aquæ in Apocalypsi beati Joannis populi dicantur, ipsius populi fidelis cum capite Christo unio repræsentatur.

CHAPTER VIII.—(*The Mass may not be celebrated in the common tongue. Let the Mysteries of it be explained to the people.*)

Although the mass contains much instruction for the faithful people, yet it did not seem good to the Fathers that it should be every where celebrated in the common tongue. Wherefore, retaining everywhere the ancient rite of each Church which has been approved by the holy Roman Church, the mother and mistress of all Churches, lest the sheep of Christ hunger, and His little ones ask bread, and there be none to break it for them, the holy Synod commands pastors and all persons having cure of souls, that they frequently, between the celebration

Caput VIII.

Etsi missa magnam contineat populi fidelis eruditionem; non tamen expedire visum est Patribus, ut vulgari passim lingua celebraretur. Quamobrem, retento ubique cujusque Ecclesiæ antiquo, et a sancta Romana Ecclesia, omnium Ecclesiarum matre et magistra, probato ritu, ne oves Christi esuriant, neve parvuli panem petant, et non sit qui frangat eis; mandat sancta Synodus pastoribus, et singulis curam animarum gerentibus, ut frequenter inter missarum celebrationem, vel per se, vel per alios,

of masses, either by themselves or others, explain something of those things which are read in the mass; and, among others, declare somewhat of the mystery of this most holy sacrifice, especially on Lord's Days and Festivals.

ex iis, quæ in missa leguntur, aliquid exponant; atque inter cetera sanctissimi hujus sacrificii mysterium aliquod declarent, diebus præsertim Dominicis, et festis.

CHAPTER IX.—(*A Preface to the following Canons.*)

But, because, now-a-days, many errors are disseminated and many things taught and disputed by many persons against this ancient faith, which is founded on the Holy Gospels, the traditions of the Apostles, and of the holy Fathers, the holy Synod, after many and grave debates maturely held upon these points, has determined, with the unanimous consent of all the Fathers, to condemn and cast out of the Church, by the following Canons, whatsoever opposes this most pure faith and holy teaching.

Caput IX.

Quia vero adversus veterem hanc in sacrosancto evangelio, Apostolorum traditionibus, sanctorumque patrum doctrina fundatam fidem, hoc tempore multi disseminati sunt errores, multaque à multis docentur, et disputantur; sacrosancta Synodus, post multos, gravesque his de rebus mature habitos tractatus, unanimi Patrum omnium consensu, quæ huic purissimæ fidei, sacræque doctrinæ adversantur, damnare, et à sancta Ecclesia eliminare, per subjectos hos canones constituit.

OF THE SACRIFICE OF THE MASS.

CANON I.

If any shall say, that in the mass there is not offered to God a true and proper sacrifice, or that what is offered is nothing else than that Christ is given to us to eat ; let him be accursed.

Canon I.

Si quis dixerit, in missa non offerri Deo verum et proprium sacrificium ; aut quod offerri non sit aliud, quam nobis Christum ad manducandum dari ; anathema sit.

CANON II.

If any shall say, that in these words, “ Do this in remembrance of me,” Christ did not appoint the apostles to be priests ; or did not ordain that they and other priests should offer His body and blood ; let him be accursed.

Canon II.

Si quis dixerit illis verbis, “ Hoc facite in meam commemorationem,” Christum non instituisse apostolos sacerdotes ; aut non ordinasse, ut ipsi, alique sacerdotes offerrent corpus et sanguinem suum ; anathema sit.

CANON III.

If any shall say, that the sacrifice of the mass is only one of praise and thanksgiving, or a bare commemoration of the sacrifice which was made upon the

cross, but not propitiatory; or, that it only profits him who receives it; and ought not to be offered for the living and the dead, for sins, pains, satisfactions, and other necessities; let him be accursed.

Canon III.

Si quis dixerit, missæ sacrificium tantum esse laudis, et gratiarum actionis, aut nudam commemorationem sacrificii, in cruce peracti, non autem propitiatorium; vel soli prodesse sumenti; neque pro vivis, et defunctis, pro peccatis, pœnis, satisfactionibus, et aliis necessitatibus offerri debere; anathema sit.

CANON IV.

If any shall say, that by the sacrifice of the mass, blasphemy is offered to the most holy sacrifice of Christ, accomplished on the cross, or that that is dishonoured by this; let him be accursed.

Canon IV.

Si quis dixerit, blasphemiam irrogari sanctissimo Christi sacrificio, in cruce peracto, per missæ sacrificium, aut illi per hoc derogari; anathema sit.

CANON V.

If any shall say, that to celebrate masses in honour of saints, and to obtain their intercession with God, as the Church intends, is an imposture; let him be accursed.

Canon V.

Si quis dixerit, imposturam esse, missas celebrare in honorem sanctorum, et pro illorum intercessione apud Deum obtinenda, sicut Ecclesia intendit; anathema sit.

CANON VI.

If any shall say, that the Canon of the Mass contains errors, and ought therefore to be done away; let him be accursed.

Canon VI.

Si quis dixerit, canonem missæ errores continere, ideoque abrogandum esse; anathema sit.

CANON VII.

If any shall say, that the ceremonies, vestments, and outward circumstances, which the Catholic Church uses in the celebration of masses, are provocatives of impiety, rather than means of piety; let him be accursed.

Canon VII.

Si quis dixerit, cærimonias, vestes, et externa signa, quibus in missarum celebratione Ecclesia Catholica utitur, irritabula impietatis esse magis, quam officia pietatis; anathema sit.

CANON VIII.

If any shall say, that the masses in which the priest alone receives sacramental communion are unlawful, and therefore to be done away; let him be accursed.

Canon VIII.

Si quis dixerit, missas, in quibus solus sacerdos sacramentaliter communicat, illicitas esse, ideoque abrogandas; anathema sit.

CANON IX.

If any shall say that the rite of the Roman Church, in which part of the canon, and the words

of consecration, are set forth in a low voice, is to be condemned, or that mass ought only to be celebrated in the common tongue, or that water should not be mixed with the wine which is to be offered in the cup, because it is contrary to the institution of Christ; let him be accursed.

Canon IX.

Si quis dixerit, Ecclesiæ Romanæ ritum, quo summissa voce pars canonis, et verba consecrationis proferuntur, damnandum esse; aut lingua tantum vulgari missam celebrari debere; aut aquam non miscendam esse vino in calice offerendo, eo quod sit contra Christi institutionem; anathema sit.—Conc. xiv. 852—856.

DECREE.

(On the Petition for conceding the Cup.)

Moreover, since the same holy Synod, in the former Synod, reserved to another time two articles or propositions, which were not then discussed (namely, whether the reasons whereby the holy Catholic Church was led to communicate the laity and even the non-officiating priests, under the one kind of bread, are to be so retained, that, on no account, the use of the cup may be granted to any: and whether,

Decretum.

Insuper, cum eadem sacrosancta Synodus superiori sessione duos articulos, alias propositos, et tum nondum discussos, videlicet: an rationes, quibus sancta Catholica Ecclesia adducta fuit ut communicaret laicos, atque etiam non celebrantes sacerdotes, sub una panis specie, ita sint retinendæ, ut nulla ratione calicis

if for any fair reasons agreeable to Christian charity, the use of the cup seem fit to be granted to any person, or nation, or kingdom, it should be granted on any conditions, and what those conditions should be), to be examined and defined when occasion should be offered; now being desirous to consult in the best manner, for the safety of those for whom it is sought, it has decreed that the whole matter be referred to our most holy Lord; as by the present decree it does refer it; who by his singular prudence may effect that which he shall judge to be useful to the Christian republic, and salutary for them who request the use of the cup.

usus cuiquam sit permittendus: et, An, si honestis, et Christianæ charitati consentaneis rationibus concedendus alicui, vel nationi, vel regno calicis usus videatur, sub aliquibus conditionibus concedendus sit, et quænam illæ sint, in aliud tempus oblata sibi occasione, examinandos, atque definiendos reservaverit; nunc eorum, pro quibus petitur, saluti optime consultum volens, decrevit, integrum negotium ad sanctissimum Dominum nostrum esse referendum, prout præsentî decreto refert; qui pro sua singulari prudentia id efficiat, quod utile Reip. Christianæ, et salutare petentibus usum calicis fore judicaverit.—Conc. xiv. 861.

SESSION XXIII., A. D. 1563.

THE TRUE AND CATHOLIC DOCTRINE OF THE SACRAMENT OF ORDER.

CHAPTER I.—(*Of the Institution of the Priesthood of the New Law.*)

Sacrifice and priesthood are so joined together by the ordinance of God, that they existed under every dispensation. Therefore, since, under the New Testament, the Catholic Church has received the holy visible sacrifice of the eucharist by the institution of the Lord ; it is necessary also to confess that there is in it a new visible and external priesthood, into which the old has been transferred. But the Sacred Writings show, and the tradition of the Catholic Church has always taught, that this was instituted by the same Lord, our Saviour ; and that a power was given to

Caput I.

Sacrificium, et sacerdotium ita Dei ordinatione conjuncta sunt, ut utrumque in omni lege extiterit. Cum igitur in Novo Testamento sanctum eucharistiæ sacrificium visibile ex Domini institutione Catholica Ecclesia acceperit ; fateri etiam oportet, in ea novum esse visibile, et externum sacerdotium, in quod vetus translatus est. Hoc autem ab eodem Domino Salvatore nostro institutum esse ; atque apostolis, eorumque successoribus in sacerdotio, potestatem traditam consecrandi, offerendi, et ministrandi

the apostles and their successors in the priesthood, of consecrating, offering, and administering His body and blood, and also of remitting and retaining sins.

corpus et sanguinem ejus, necnon et peccata dimittendi, et retinendi, sacræ litteræ ostendunt, et Catholicæ Ecclesiæ traditio semper docuit.

CHAPTER II.—(*Of the Seven Orders.*)

But since the ministry of so holy a priesthood is a divine thing, it was right, with a view to its being exercised more worthily and with greater veneration, that in the orderly arrangement of the Church there should be many and diverse orders of ministers, who should serve the priesthood by virtue of their office, being so distributed, that they who had been marked with the clerical tonsure might ascend from the lesser to the greater; for the Sacred Writings make open mention not only of priests but also of deacons, and they teach, in the gravest words, what things are chiefly to be attended to in their ordination; and

Caput II.

Cum autem divina res sit tam sancti sacerdotii ministerium, consentaneum fuit, quo dignius, et majori cum veneratione exerceri posset, ut in Ecclesiæ ordinatissima dispositione plures, et diversi essent ministrorum ordines, qui sacerdotio ex officio deservirent; ita distributi, ut, qui jam clericali tonsura insigniti essent, per minores ad majores ascenderent. Nam non solum de sacerdotibus, sed et de diaconis, sacræ litteræ apertam mentionem faciunt; et quæ maxime in illorum ordinatione attendenda sunt,

from the very beginning of the Church the names of the following orders, and the proper offices of each of them, are known to have been in use, namely, subdeacon, acolyth, exorcist, reader, and doorkeeper. Not that they are all of equal degree, for the subdeaconship is referred to the superior orders, by the Fathers and the sacred councils, in which we very frequently read of the inferior orders.

gravissimis verbis docent; et ab ipso Ecclesiæ initio sequentium ordinum nomina, atque uniuscujusque eorum propria ministeria, subdiaconi scilicet, acolyti, exorcistæ, lectoris, et ostiarii in usu fuisse cognoscuntur, quamvis non pari gradu. Nam subdiacognatus ad majores ordines a Patribus, et sacris conciliis refertur, in quibus, et de aliis inferioribus frequentissime legimus.

CHAPTER III.—(*That Ordination is truly and properly a Sacrament.*)

Since it is clear by the testimony of Scripture, Apostolical tradition, and the unanimous consent of the Fathers, that grace is conferred by holy ordination which is accomplished by words and outward signs; no one ought to doubt that ordination is truly and properly one of the seven sacraments of

Caput III.

Cum, Scripturæ testimonio, Apostolica traditione, et Patrum unanimi consensu, perspicuum sit, per sacram ordinationem, quæ verbis, et signis exterioribus perficitur, gratiam conferri; dubitare nemo debet, ordinem esse vere, et proprie unum ex septem sanctæ Ecclesiæ sacramentis: inquit enim Apostolus, “Admoneo

holy Church ; for the Apostle saith, “ I charge thee that thou stir up the grace of God which is in thee by the laying on of my hands ;” for God hath not given us the spirit of fear, but of virtue, and of love, and of soberness.

te, ut resuscites gratiam Dei, quæ est in te per impositionem manuum mearum :” non enim dedit nobis Deus spiritum timoris, sed virtutis (et dilectionis), et sobrietatis.

CHAPTER IV.—(*Of the Ecclesiastical Hierarchy and of Ordination.*)

But since in the sacrament of ordination, as is the case also in baptism and confirmation, a character is impressed, which can neither be obliterated nor taken away ; the holy Synod deservedly condemns the opinion of those who assert that the priests of the New Testament have only power for a time, and that they who have been once duly ordained can again become laymen, if they do not exercise the ministry of the Word. But if any one affirms that all Christians promiscuously are priests of the New Testament, or all endowed with equal spiritual power

Caput IV.

Quoniam vero in sacramento ordinis, sicut et in baptismo, et confirmatione, character imprimitur, qui nec deleri, nec auferri potest ; merito sancta Synodus damnat eorum sententiam, qui asserunt Novi Testamenti sacerdotes temporariam tantummodo potestatem habere ; et semel rite ordinatos, iterum laicos effici posse, si verbi Dei ministerium non exerceant. Quod si quis omnes Christianos promiscue Novi Testamenti sacerdotes esse,

one with another, he seems to do nothing else than confound the ecclesiastical hierarchy, which is as it were, the first rank of the camp; as if, contrary to the teaching of St. Paul, all were apostles, all prophets, all evangelists, all pastors, all teachers. The holy Synod next declares that, above the other ecclesiastical degrees, the bishops who have succeeded into the place of the apostles, and are placed by the Holy Spirit, as the same apostle speaks, to govern the Church of God, chiefly appertain to this hierarchical ordination; and that they are superior to presbyters, and can confer the sacrament of confirmation, ordain the ministers of the Church, and perform many other offices, which the rest of the inferior order have no power to discharge. Moreover, the holy Synod teaches that in the ordination of bishops, of priests, and of the other orders, neither the consent, nor

aut omnes pari inter se potestate spirituali præditos affirmet; nihil aliud facere videtur, quam ecclesiasticam hierarchiam, quæ est ut castrorum acies ordinata, confundere; perinde ac si contra beati Pauli doctrinam omnes apostoli, omnes prophetæ, omnes evangelistæ, omnes pastores, omnes sint doctores. Proinde sacrosancta Synodus declarat, præter cæteros ecclesiasticos gradus, episcopos qui in apostolorum locum successerunt, ad hunc hierarchicum ordinem præcipue pertinere; et positos sicut idem Apostolus ait, a Spiritu Sancto regere Ecclesiam Dei, eosque presbyteris superiores esse, ac sacramentum confirmationis conferre, ministros Ecclesiæ ordinare, atque alia pleraque peragere ipsos posse; quarum functionum potestatem reliqui inferioris ordinis nullam habent. Docet insuper sancta Synodus, in ordinatione episcoporum, sacerdotum, et ceterorum ordinum, nec populi, nec cujusvis sæcularis potestatis, et magistratus consen-

calling, nor authority of the people, or any secular power or magistracy is requisite for the validity of the ordination. But it rather determines that all they who approach to the exercise of these ministrations upon the mere calling and appointment of the people, or the secular power, or the magistracy; and also they who of their own rashness take these things upon themselves, are all to be accounted not ministers of the Church, but thieves and robbers, not having entered in by the door. These, to speak generally, are the things which it seemed good to the holy Synod to teach Christ's faithful ones concerning the sacrament of ordination. But it determined to condemn the opposite opinions by proper canons, after the following manner, that amidst the darkening shades of numerous errors, all who use the rule of faith may, under Christ's aid, be better able to discern and maintain the Catholic truth.

sum, sive vocationem, sive auctoritatem ita requiri, ut sine ea irrita sit ordinatio; quin potius decernit, eos, qui tantummodo a populo, aut sæculari potestate, ac magistratu vocati, et instituti, ad hæc ministeria exercenda ascendunt, et qui ea propria temeritate sibi sumunt; omnes non Ecclesiæ ministros, sed fures, et latrones, per ostium non ingressos, habendos esse. Hæc sunt, quæ generatim sacræ Synodo visum est, Christi fideles de sacramento Ordinis docere. His autem contraria, certis, et propriis canonibus in hunc, qui sequitur, modum damnare constituit; ut omnes adjuvante Christo, fidei regula utentes, in tot errorum tenebris Catholicam veritatem facilius agnoscere, et tenere possint.

OF THE SACRAMENT OF ORDINATION.

CANON I.

If any shall say, that in the New Testament there is no visible and outward priesthood, or that it has not any power of consecrating and offering the true body and blood of the Lord, and of remitting and retaining sins; but that it is the mere office and bare ministry of preaching the Gospel; or that they who do not preach are not priests; let him be accursed.

Canon I.

Si quis dixerit, non esse in Novo Testamento sacerdotium visibile, et externum; vel non esse potestatem aliquam consecrandi, et offerendi verum corpus, et sanguinem Domini, et peccata remittendi, et retinendi; sed officium tantum, et nudum ministerium prædicandi Evangelium, vel eos, qui non prædicant, prorsus non esse sacerdotes; anathema sit.

CANON II.

If any shall say, that in the Catholic Church, besides the priesthood, there are not other orders both greater and lesser, by which, as by degrees, advance may be made in the priesthood; let him be accursed.

Canon II.

Si quis dixerit, præter sacerdotium non esse in Ecclesia Catholica alios ordines, et majores, et minores, per quos, velut per gradus quosdam, in sacerdotium tendatur; anathema sit.

CANON III.

If any shall say, that orders, or holy ordination, is not truly and properly a sacrament instituted by the Lord Christ, or that it is a human fiction invented by men who were ignorant of ecclesiastical matters, or that it is only a certain rite of choosing the ministers of the Word of God and of the sacraments; let him be accursed.

Canon III.

Si quis dixerit, ordinem sive sacram ordinationem non esse vere et proprie sacramentum, a Christo Domino institutum, vel esse figmentum quoddam humanum, excogitatum a viris, rerum ecclesiasticarum imperitis; aut esse tantum ritum quemdam eligendi ministros verbi Dei, et sacramentorum; anathema sit.

CANON IV.

If any shall say, that the Holy Spirit is not given by holy ordination, and that therefore the bishop says in vain “Receive ye the Holy Ghost;” or that by means of it a character is not imprinted, or that he who has once been a priest, can afterwards become a layman; let him be accursed.

Canon IV.

Si quis dixerit, per sacram ordinationem non dari Spiritum Sanctum; ac proinde frustra Episcopos dicere, “Accipe Spiritum Sanctum;” aut per eam non imprimi characterem; vel eum, qui sacerdos semel fuit, laicum rursus fieri posse; anathema sit.

CANON V.

If any shall say, that the holy anointing which the Church uses in holy ordination, is not only not requisite, but is to be despised, and is injurious; and that the other ceremonies in ordination are to be treated in like manner; let him be accursed.

Canon V.

Si quis dixerit, sacram unctionem, qua Ecclesia in sancta ordinatione utitur, non tantum non requiri, sed contemnendam, et perniciosam esse; similiter et alias ordinis cærimonias; anathema sit.

CANON VI.

If any shall say, that in the Catholic Church there is not a hierarchy appointed by divine ordination, which consists of bishops, presbyters, and ministers; let him be accursed.

Canon VI.

Si quis dixerit, in Ecclesia Catholica non esse hierarchiam, divina ordinatione institutam, quæ constat ex episcopis, presbyteris et ministris; anathema sit.

CANON VII.

If any shall say, that bishops are not superior to presbyters, or that they have not power of confirming and ordaining, or that the power which they

Canon VII.

Si quis dixerit, episcopos non esse presbyteris superiores; vel non habere potestatem confirmandi, et ordinandi; vel eam,

have is common to them with presbyters; or that orders conferred by them without the consent or calling of the people or the secular power, are invalid; or that they who are not duly ordained, or sent, by ecclesiastical and canonical power, but come from some other source, are lawful ministers of the Word and sacraments; let him be accursed.

quam habent, illis esse cum presbyteris communem; vel ordines ab ipsis collatos sine populi, vel potestatis sæcularis consensu, aut vocatione, irritos esse; aut eos, qui nec ab ecclesiastica et canonica potestate rite ordinati, nec missi sunt, sed aliunde veniunt, legitimos esse verbi et sacramentorum ministros; anathema sit.

CANON VIII.

If any shall say, that the bishops who are appointed by the authority of the Roman pontiff are not lawful and true bishops, but a human fiction; let him be accursed.

Canon VIII.

Si quis dixerit, episcopos qui auctoritate Romani pontificis assumuntur, non esse legitimos et veros episcopos, sed figmentum humanum; anathema sit.—Conc. xiv. 862—864.

SESSION XXIV., A.D. 1563.

DOCTRINE OF THE SACRAMENT OF MATRIMONY.

The first parent of the human race, at the suggestion of the Divine Spirit, pronounced matrimony to be a perpetual and indissoluble connexion, when he said, "This is now bone of my bones and flesh of my flesh; for this cause shall a man leave his father and mother, and shall cleave unto his wife, and they twain shall be in one flesh."

But the Lord Christ has plainly taught, that by this link two only are coupled and conjoined, when referring to those last words, as if set forth by God, He said, "Wherefore they are no more twain but one flesh;" and immediately confirmed the lasting nature of the connexion which had so long before been declared by Adam, in these words, "What, therefore, God hath joined together, let not man put asunder."

Matrimonii perpetuum, indissolubilemque nexum primus humani generis parens divini spiritus instinctu pronuntiavit, cum dixit, "Hoc nunc os ex ossibus meis, et caro de carne mea: quamobrem relinquet homo patrem suum, et matrem, et adhærebit uxori suæ, et erunt duo in carne una."

Hoc autem vinculo duos tantummodo copulari, et conjungi, Christus Dominus apertius docuit, cum postrema illa verba, tamquam a Deo prolata, referens dixit, "Itaque jam non sunt duo, sed una caro;" statimque ejusdem nexus firmitatem, ab Adamo

But Christ Himself, the instituter and accomplisher of the venerable sacraments, did, by His own passion, merit for us the grace which should perfect that natural love and render the union indissoluble, and sanctify the married persons; which thing the Apostle Paul intimates, saying, "Husbands love your wives, as Christ loved the Church, and gave Himself for it;" presently adding, "This is a great mystery; but I speak concerning Christ and the Church."

Since, therefore, under the evangelical law, matrimony by grace excels the ancient unions; our holy Fathers and the Councils, and the tradition of the Universal Church, have always justly taught that it was to be reckoned among the sacraments of the new law. But certain impious persons of the present time, being madly set against this opinion, have not only thought amiss concerning this venerable sacrament,

tanto ante pronunciatam, his verbis confirmavit, "Quod ergo Deus conjunxit, homo non separet."

Gratiam vero, quæ naturalem illum amorem perficeret, et indissolubilem unitatem confirmaret, conjugisque sanctificaret, ipse Christus, venerabilium sacramentorum institutor, atque perfector, sua nobis passione promeruit. Quod Paulus Apostolus innuit, dicens, "Viri diligite uxores vestras, sicut Christus dilexit Ecclesiam, et seipsum tradidit pro ea:" mox subjungens, "Sacramentum hoc magnum est: ego autem dico in Christo, et in Ecclesia."

Cum igitur Matrimonium in lege evangelica veteribus connubiis per Christum gratia præstet; merito inter novæ legis sacramenta annumerandum, sancti Patres nostri, Concilia, et Universalis Ecclesiæ traditio semper docuerunt. Adversus quam impii homines hujus sæculi insanientes, non solum perperam de hoc

but, after their wont, seeking under the pretext of the Gospel, to bring in the liberty of the flesh, have, both by writing and word, asserted many things contrary to the sense of the Catholic Church, and the custom which has been approved since the Apostles' time, to the great hazard of Christian people. The holy and universal Synod, anxious to oppose the rashness of these persons, has set forth for extermination the more remarkable heresies and errors of the aforesaid schismatics, decreeing these anathemas against them and their errors, lest their pernicious example should seduce more to their party.

venerabili sacramento senserunt, sed de more suo prætextu evangelii libertatem carnis introducentes, multa ab Ecclesiæ Catholicæ sensu, et ab Apostolorum temporibus probata consuetudine aliena, scripto, et verbo asseruerunt, non sine magna Christianifidelium jactura. Quorum temeritati sancta et universalis Synodus cupiens occurrere, insigniores prædictorum schismaticorum hæreses, et errores, ne plures ad se tradat perniciosa eorum contagio, exterminandos duxit, hos in ipsos hæreticos eorumque errores decernens anathematismos.

OF THE SACRAMENT OF MATRIMONY.

CANON I.

If any shall say, that matrimony is not truly and properly one of the seven sacraments of the Gospel, ordained of Christ Himself, but that it is a human

Canon I.

Si quis dixerit, matrimonium non esse vere et proprie unum ex septem legis evangelicæ sacramentis, a Christo Domino institu-

invention in the Church; and does not confer grace; let him be accursed.

tum, sed ab hominibus in Ecclesia inventum; neque gratiam conferre; anathema sit.

CANON II.

If any shall say, that it is lawful for Christians to have more wives than one at the same time, and that this is not forbidden by any divine law; let him be accursed.

Canon II.

Si quis dixerit, licere Christianis plures simul habere uxores, et hoc nulla lege divina esse prohibitum; anathema sit.

CANON III.

If any shall say, that only those degrees of consanguinity and affinity which are expressed in Leviticus, can hinder the contract of marriage, or dissolve it when contracted; and that the Church cannot dispense with any of them, nor appoint more, which may hinder and dissolve it; let him be accursed.

Canon III.

Si quis dixerit, eos tantum consanguinitatis et affinitatis gradus, qui in Levitico exprimuntur, posse impedire matrimonium contrahendum, et dirimere contractum, nec posse Ecclesiam in nonnullis illorum dispensare, aut constituere, ut plures impediant, et dirimant; anathema sit.

CANON IV.

If any shall say, that the Church cannot appoint

hindrances dissolving marriage; or, that in appointing them, she has erred; let him be accursed.

Canon IV.

Si quis dixerit, Ecclesiam non potuisse constituere impedimenta, matrimonium dirimentia, vel in iis constituendis errasse; anathema sit.

CANON V.

If any shall say, that the marriage bond can be dissolved by heresy, or mutual dislike, or intentional separation of the parties; let him be accursed.

Canon V.

Si quis dixerit, propter hæresim, aut molestam cohabitationem, aut affectatam absentiam a conjuge, dissolvi posse matrimonii vinculum; anathema sit.

CANON VI.

If any shall say, that marriage, solemnized but not consummated, cannot be dissolved by the solemn religious vow of either of the parties; let him be accursed.

Canon VI.

Si quis dixerit, matrimonium ratum, non vero consummatum, per solemnem religionis professionem alterius conjugum non dirimi; anathema sit.

CANON VII.

If any shall say, that the Church is in error, when, according to the evangelical and apostolic

Canon VII.

Si quis dixerit, Ecclesiam errare, cum docuit, et docet, juxta evangelicam, et apostolicam doctrinam, propter adulterium al-

doctrine, it taught, and teaches, that the marriage bond cannot be dissolved by the adultery of either of the parties; and that neither of them, not even the innocent one who has given no occasion for adultery, can contract a new marriage during the lifetime of the other; and that the man or woman commits adultery, who dismissing the adulterous party, marries, or is married to another; let him be accursed.

terius conjugum matrimonii vinculum non posse dissolvi; et utrumque, vel etiam innocentem, qui causam adulterio non dedit, non posse, altero conjugē vivente, aliud matrimonium contrahere, mœcharique eum, qui dimissa adultera, aliam duxerit, et eam, quæ dimisso adultero, alii nupserit; anathema sit.

CANON VIII.

If any shall say, that the Church is in error, when it decrees that on many accounts, separation, as far as bed and cohabitation, may take place between married people, for a definite or indefinite time; let him be accursed.

Canon VIII.

Si quis dixerit, Ecclesiam errare, cum ob multas causas separationem inter conjuges, quoad thorum, seu quoad cohabitationem, ad certum, incertumve tempus fieri posse decernit; anathema sit.

CANON IX.

If any shall say, that the clergy, ordained in holy orders, or the regulars who have solemnly professed chastity, can contract marriages, or that such contract

is valid, notwithstanding the ecclesiastical law or the vow; and that the contrary is nothing else than to condemn marriage, and that all may contract marriage who feel that they have not the gift of chastity, even though they have vowed it; let him be accursed: for God does not deny that gift to them who seek it aright, nor suffers us to be tempted above that we are able.

Canon IX.

Si quis dixerit, clericos, in sacris ordinibus constitutos, vel regulares, castitatem solemniter professos, posse matrimonium contrahere, contractumque validum esse, non obstante lege ecclesiastica, vel voto: et oppositum nihil aliud esse, quam damnare matrimonium, posseque omnes contrahere matrimonium, qui non sentiunt se castitatis, etiam si eam voverint, habere donum; anathema sit: cum Deus id recte petentibus non deneget, nec patiatur, nos supra id, quod possumus, tentare.

CANON X.

If any shall say, that the conjugal state is to be preferred to that of virginity or celibacy: and that it is not better and more blessed to remain in virginity or celibacy, than to be joined in matrimony; let him be accursed.

Canon X.

Si quis dixerit, statum conjugalem anteponendum esse statui virginitatis, vel cœlibatus; et, non esse melius, ac beatius, manere in virginitate, aut cœlibatu, quam jungi matrimonio; anathema sit.

CANON XI.

If any shall say, that, the prohibiting the solemnization of marriage at certain times of the year

is a tyrannical superstition, having its origin in Heathenish superstition; or shall condemn the benedictions and other ceremonies which the Church uses at it; let him be accursed.

Canon XI.

Si quis dixerit, prohibitionem solemnitatis nuptiarum certis anni temporibus superstitionem esse tyrannicam, ab ethnicorum superstitione profectam; aut benedictiones, et alias cæremonias, quibus Ecclesia in illis utitur, damnaverit; anathema sit.

CANON XII.

If any shall say, that matrimonial causes do not appertain to the ecclesiastical judges; let him be accursed.

Canon XII.

Si quis dixerit, causas matrimoniales non spectare ad iudices ecclesiasticos; anathema sit.—Conc. xiv. 873—875.

Among whom Spiritual Relationship is contracted.

. . . . the holy Synod determines, that according to the institutions of the sacred canons, only one man or one woman, or, at the most, one man and one woman receive a baptized person at baptism; between whom and the baptized person himself, and his father and mother, as also between the baptizer

. . . . Sancta Synodus statuit, ut unus tantum, sive vir, sive mulier, juxta sacrorum canonum instituta, vel ad summum unus, et una baptizatum de baptismo suscipiant; inter quos, ac baptizatum ipsum, et illius patrem, et matrem, nec non

and the baptized, and the father and mother of the baptized only, spiritual relationship may be contracted. . . . And, also, let not the relationship which is contracted by confirmation pass beyond the confirmer and the confirmed and his father and mother, and the person holding him.

inter baptizantem, et baptizatum, baptizatique patrem, ac matrem tantum spiritualis cognatio contrahatur. Ea quoque cognatio, quæ ex confirmatione contrahitur, confirmantem, et confirmatum, illiusque patrem, et matrem, ac tenentem non egrediatur.—
Conc. xiv. 877.

SESSION XXV., A.D. 1563.

DECREE CONCERNING PURGATORY.

Whereas the Catholic Church, instructed by the Holy Spirit out of the Sacred Writings and the ancient tradition of the Fathers, has taught in the sacred councils, and lastly in this general Synod, that there is a purgatory; and that the souls there detained are assisted by the suffrages of the faithful, but especially by the acceptable sacrifice of the altar, the holy Synod charges the bishops that they take diligent care that the sound doctrine concerning purgatory, delivered by the holy Fathers and the sacred councils, be believed by Christian people, held, taught, and preached every where. But among the common people, let the more difficult and abstruse

Decretum de Purgatorio.

Cum Catholica Ecclesia, Spiritu Sancto edocta, ex sacris literis, et antiqua Patrum traditione, in sacris conciliis, et novissime in hac œcumenica Synodo docuerit, purgatorium esse; animasque ibi detentas, fidelium suffragiis, potissimum vero acceptabili altaris sacrificio, juvari; præcipit sancta Synodus Episcopis, ut sanam de purgatorio doctrinam, a sanctis Patribus, et sacris conciliis traditam, a Christi fidelibus credi, teneri, doceri, et ubique prædicari diligenter studeant. Apud rudem vero

questions which do not tend to edification, and from which for the most part religion derives no profit, be excluded from the public preachings. Also let them not suffer uncertain points which have not the air of truth to be published and treated of. And let them forbid those which savour of curiosity or superstition, or filthy lucre, as scandals and offences to the faithful. But let the bishops take care that the suffrages of faithful men, to wit, the sacrifices of masses, prayers, alms-givings, and other works of piety, which have been accustomed to be made by the faithful for the faithful departed, according to the ordinances of the Church, be piously and devoutly performed; and let those which are due for them by the wills of founders, or any other means, be discharged by the priests and ministers of the Church, and others who are bound to pay this service, not perfunctorily, but with diligence and attention.

plebem difficiliores, ac subtiliores quæstiones, quæque ad ædificationem non faciunt, et ex quibus plerumque nulla fit pietatis accessio, ex popularibus concionibus secludantur. Incerta item, vel quæ specie falsi laborant, evulgari, ac tractari non permittant. Ea vero, quæ ad curiositatem quamdam, aut superstitionem spectant, vel turpe lucrum sapiunt, tamquam scandala, et fidelium offendicula, prohibeant. Curent autem Episcopi, ut fidelium vivorum suffragia, missarum scilicet sacrificia, orationes, elemosynæ, aliaque pietatis opera, quæ a fidelibus pro aliis fidelibus defunctis fieri consueverunt, secundum Ecclesiæ instituta, pie, et devote fiant; et quæ pro illis ex testatorum foundationibus, vel alia ratione debentur, non perfunctorie, sed a sacerdotibus, et Ecclesiæ ministris, et aliis, qui hoc præstare tenentur, diligenter, et accurate persolvantur.—Conc. xiv. 894.

OF THE INVOCATION, VENERATION, AND RELICS OF
THE SAINTS, AND THE SACRED IMAGES.

The holy Synod commands the bishops and others who have the office and care of instruction, that according to the custom of the Catholic and Apostolic Church, which has been received from the first ages of the Christian religion, the consent of the holy Fathers, and the decrees of the sacred councils, they make it a chief point diligently to instruct the faithful concerning the intercession and invocation of saints, the honour of relics, and the lawful use of images, teaching them that the saints reigning together with Christ offer to God their prayers for men; that it is good and useful to invoke them with supplication, and, on account of the benefits obtained from God through His Son Jesus Christ our Lord, who alone is our Redeemer and Saviour, to have

*De Invocatione, Veneratione, et Reliquiis Sanctorum, et Sacris
Imaginibus.*

Mandat sancta Synodus omnibus Episcopis, et ceteris docendi munus curamque sustinentibus, ut juxta Catholicæ et Apostolicæ Ecclesiæ usum, a primævis Christianæ religionis temporibus receptum, sanctorumque Patrum consensionem, et sacrorum conciliorum decreta, in primis de sanctorum intercessione, invocatione, reliquiarum honore, et legitimo imaginum usu, fideles diligenter instruant, docentes eos, sanctos, una cum Christo regnantes, orationes suas pro hominibus Deo offerre; bonum, atque utile esse, suppliciter eos invocare; et ob beneficia impetranda a Deo per Filium ejus Jesum Christum, Dominum nos-

recourse to their prayers, aid, and assistance; but that they who deny that the saints enjoying eternal happiness in heaven are to be invoked, or who assert either that they do not pray for men, or that the invoking them that they may pray for each of us, is idolatry; or that it is contrary to the Word of God, and opposed to the honour of the one Mediator between God and man; or that it is folly either by word or thought, to supplicate them who are reigning in heaven; are impious in their opinions.

Also that the holy bodies of the holy martyrs and others living with Christ, which were living members of Christ, and the temple of the Holy Ghost, and are by Him to be raised to eternal life, and glorified, ought to be venerated by the faithful; by means of which the faithful receive many benefits. So that they who declare that veneration and honour

trum, qui solus noster Redemptor, et Salvator est, ad eorum orationes, opem, auxiliumque confugere: illos vero, qui negant, sanctos, æterna felicitate in cœlo fruantes, invocandos esse; aut qui asserunt, vel illos pro hominibus non orare; vel eorum, ut pro nobis etiam singulis orent, invocationem esse idololatriam; vel pugnare cum verbo Dei, adversarique honori unius mediatoris Dei, et hominum Jesu Christi; vel stultum esse, in cœlo regnantibus voce vel mente supplicare; impie sentire.

Sanctorum quoque Martyrum, et aliorum cum Christo viventium sancta corpora, quæ viva membra fuerunt Christi, et templum Spiritus Sancti, ab ipso ad æternam vitam suscitanda, et glorificanda, a fidelibus veneranda esse; per quæ multa beneficia a Deo hominibus præstantur: ita ut affirmantes, sanctorum reliquiis venerationem, atque honorem non deberi; vel eas, aliaque

are not due to the relics of the saints, or that the honour which the faithful pay to them and other sacred monuments is useless, and that it is in vain to celebrate the memory of the saints for the sake of obtaining their assistance, are utterly to be condemned, as the Church already has condemned them, and does so at the present time.

Moreover, that the images of Christ, of the Virgin Mother of God, and other saints, are to be especially had and retained in the churches; and due honour and veneration to be given to them, not because it is supposed that there is any divinity or virtue in them on account of which they are to be worshipped, nor because any thing is to be asked of them, nor that confidence is to be placed in images, as of old was done by the Heathens, who placed their hope in idols, but because the honour which is shewn to them is referred to the prototypes which they represent; so that by the images which we kiss, and

sacra monumenta a fidelibus inutiliter honorari; atque eorum opis impetrandæ causa sanctorum memorias frustra frequentari; omnino damnandos esse, prout jampridem eos damnavit, et nunc etiam damnat Ecclesia.

Imagines porro Christi, Deiparæ Virginis, et aliorum sanctorum, in templis præsertim habendas, et retinendas; eisque debitum honorem, et venerationem impertiendam; non quod credatur inesse aliqua in iis divinitas, vel virtus, propter quam sint colendæ; vel quod ab eis sit aliquid petendum, vel quod fiducia in imaginibus sit figenda, veluti olim fiebat a gentibus, quæ in idolis spem suam collocabant; sed quoniam honos, qui eis exhibetur, refertur ad prototypa, quæ illæ repræsentant; ita ut per imagines, quas osculamur, et coram quibus

before which we uncover our heads and fall down, we worship Christ, and venerate the saints, whose likeness they bear. That is what has been sanctioned by the decrees of the councils against the opposers of images, especially those of the second Nicene Synod.

But let the bishops diligently teach that by stories of the 'mysteries of our redemption expressed in pictures or other representations, the people are taught and confirmed in commemorating and carefully bearing in mind the articles of faith, as also that great advantage is derived from all the sacred images, not only because the people are thereby reminded of the benefits and gifts which Christ has conferred upon them, but also because the miracles of God by the saints, and their wholesome examples, are submitted to the eyes of the faithful, that they may give thanks to God for them, and dispose their

caput aperimus, et procumbimus, Christum adoremus ; et sanctos, quorum illæ similitudinem gerunt, veneremur. Id quod conciliorum, præsertim vero secundæ Nicænæ Synodi, decretis contra imaginum oppugnatores est sancitum.

Illud vero diligenter doceant Episcopi, per historias mysteriorum nostræ redemptionis, picturis, vel aliis similitudinibus expressas, erudiri, et confirmari populum in articulis fidei commemorandis, et assidue recolendis ; tum vero ex omnibus sacris imaginibus magnum fructum percipi, non solum quia admonetur populus beneficiorum, et munerum, quæ a Christo sibi collata sunt ; sed etiam quia Dei per sanctos miracula, et salutaria exempla oculis fidelium subjiciuntur ; ut pro iis Deo gratias agant, ad sanctorumque imitationem vitam moresque suos com-

lives and manners in imitation of the saints; and may be excited to adore and love God, and to cultivate religion.

Canon.—If any shall teach or think contrary to these decrees; let him be accursed.

ponant; excitenturque ad adorandum, ac diligendum Deum, et ad pietatem colendam. Si quis autem his decretis contraria docuerit, aut senserit; anathema sit.—Conc. xiv. 895.

DECREE CONCERNING INDULGENCES.

As Christ has given to the Church the power of granting indulgences, and the Church, from the earliest times, has exercised this power divinely bestowed upon it, the holy Synod teaches and enjoins that the use of indulgences, being extremely wholesome for Christian people, and approved by the authority of the sacred councils, be retained in the Church, and condemns with anathema those who either assert that they are useless, or deny that the Church has the power of granting them, &c.

Decretum de Indulgentiis.

Cum potestas conferendi indulgentias a Christo Ecclesiæ concessa sit; atque hujusmodi potestate, divinitus sibi tradita, antiquissimis etiam temporibus illa usa fuerit; sacrosancta Synodus indulgentiarum usum, Christiano populo maxime salutarem, et sacrorum conciliorum auctoritate probatum, in Ecclesia retinendum esse docet, et præcipit; eosque anathemate damnat, qui aut inutiles esse asserunt, vel eas concedendi in Ecclesia potestatem esse negant, &c.—Conc. xiv. 917.

ON THE INDEX OF BOOKS, THE CATECHISM, BREVIARY, AND MISSAL.

The holy Synod in the second session celebrated under our most holy Lord Pius IV., commissioned certain chosen Fathers to consider what was necessary to be done concerning various censures, and books, either suspected or pernicious, and to relate the same to the holy Synod itself. Hearing now that they have put the finishing stroke to this work, and that, nevertheless, on account of the variety and multitude of books, the matter cannot be clearly and conveniently determined by the Synod; it enjoins that whatever is set forth by them may be presented to the most holy Roman pontiff, and be determined and published by his judgment and authority. It charges that the same be done concerning the catechism by the Fathers to whom that work was enjoined, and concerning the Missal and Breviary.

De Indice Librorum, Catechismo, Breviario, et Missali.

Sacrosancta Synodus in secunda sessione, sub sanctissimo Domino nostro Pio IV. celebrata, delectis quibusdam Patribus commisit, ut de variis censuris, ac libris, vel suspectis, vel perniciosis, quid facto opus esset, considerarent; atque ad ipsam sanctam Synodum referrent: audiens nunc, huic operi ab eis extremam manum impositam esse; nec tamen ob librorum varietatem, et multitudinem, distincte, et commode possit a sancta Synodo dijudicari; præcipit, ut quidquid ab illis præstitum est, Sanctissimo Romano Pontifici exhibeatur; ut ejus judicio, atque auctoritate terminetur, et evulgetur. Idemque de Catechismo a Patribus, quibus illud mandatum fuerat, et de Missali, et Breviario fieri mandat.—Conc. xiv. 918.

ON THE RECEPTION AND OBSERVATION OF THE DECREES OF THE COUNCIL.

. . . It remains now that it (the Synod) warn all princes, as it does, in God's behalf, so to give their assistance that they do not suffer the things which have been decreed by it to be depraved or violated by heretics; but that they be devoutly received and faithfully observed by them, and all men. But if in the receiving these any difficulty should arise, or any things should occur (which it does not believe) which may require declaring or defining, the holy Synod, besides other remedies appointed in this council, trusts that the most blessed Roman pontiff will take care, either by the assembling of those whom he shall think expedient to handling the matter, especially from those provinces in which the difficulty has

De Recipiendis, et Observandis Decretis Concilii.

. . . . Superest nunc, ut principes omnes, quod facit, in Domino moneat, ad operam suam ita præstandam, ut quæ ab ea decreta sunt, ab hæreticis depravari, aut violari non permittant; sed ab his et omnibus devote recipiantur, et fideliter observentur. Quod si in his recipiendis aliqua difficultas oriatur; aut aliqua inciderint, quæ declarationem, quod non credit, aut definitionem postulent, præter alia remedia, in hoc concilio instituta, confidit sancta Synodus Beatissimum Romanum Pontificem curaturum, ut vel evocatis ex illis præsertim provinciis, unde difficultas orta fuerit, iis, quos eidem negotio tractando viderit expedire, vel

arisen, or even by the celebration of a General Council, if he shall deem it necessary, or by any other better way which shall seem good to him, to take care of the necessities of the provinces, for the glory of God and the tranquillity of the Church.

etiam concilii generalis celebratione, si necessarium judicaverit, vel commodiore quacumque ratione ei visum fuerit, provinciarum necessitatibus, pro Dei gloria, et Ecclesiæ tranquillitate, consulatur.—Conc. xiv. 919.

NOTES TO THE CANONS.

NICE, II.

PAGES 109—119, 4th and 7th ACTION.

THE decrees of this council respecting image worship are simply a revival of part of the old Carpocratian heresy which Irenæus thus describes. *Etiam imagines quasdam quidem depictas, quasdam autem et de reliqua materia fabricatas habent, dicentes formam Christi factam a Pilato, illo in tempore quo fuit Jesus cum hominibus. Et has coronant, et proponunt eas cum imaginibus mundi Philosophorum; videlicet cum imagine Pythagoræ, et Platonis, et Aristotelis, et reliquorum, et reliquam observationem circa eas similiter et Gentes faciunt. Adv. Hæres. i. c. 24.* Epiphanius in like manner, *ἔχουσι δὲ εἰκόνας εὐζωγράτους διὰ χρωμάτων, τινὲς δὲ ἐκ χρυσοῦ καὶ ἀργύρου, καὶ λοιπῆς ὕλης, ἅτινα ἐκτυπώματά φασιν εἶναι τοῦ Ἰησοῦ . . . καὶ ἕτερα ἐκτυπώματα τοῦ Ἰησοῦ τιθέασιν, ἰδρύσαντές τε προσκυνοῦσι καὶ τὰ τῶν ἔθνῶν ἐπιτελοῦσι Μύστηρια . . . τίνα δὲ ἐστὶν ἔθνῶν ἕθη ἄλλ' ἢ θυσίαι καὶ τὰ ἄλλα; Edit. Petav. vol. i. p. 108.* Let it be observed that the distinction between Latria and hyperdulia, and dulia, will not avail here, so that the Romans should say that Irenæus and Epiphanius condemned the Carpocratians only be-

cause they offered Latria to the images of Christ, unless they are prepared to maintain that the heathens offered Latria to the statues of Plato and Aristotle: for the charge against the Carpocratians is, that they offered the same sort of honours to the images of Christ, that the heathens did to the images of their great men. See more on this subject in the Appendix.

CONSTANTINOPLE IV.

PAGE 121, CANON 1.

First, we must observe the vagueness of the definition which binds men to the observance of the rules of "the universal and local councils of the orthodox," and "of any divinely speaking Father and Master of the Church;" leaving open to every one's judgment to consider what Councils or parts of Councils are to be counted orthodox, and what Fathers and in what points, divinely speaking. How largely the Church of Rome has availed herself of this latitude, has in some measure been shown in the former part of this work, where it has been seen how many of the decrees of the *Councils, general and local*, which have been received by the Catholic Church, and, therefore, might reasonably be considered *orthodox, she*, on her sole authority, *has set aside*: and it will be further seen in the appendix to this second part, in which there will be occasion to point out how many of the *Fathers and Masters of the Church*, usually accounted to have *spoken according to God's truth*, stand anathematized by her schismatical and heretical innovations upon Catholic Faith.

2. Let it be noted that the tradition here contended for is not an oral tradition, but a tradition preserved in the records of the Church by the writings of the continual succession of witnesses in the Church; a tradition therefore capable of proof, and which is no tradition unless it can be proved.

3. It is worthy of remark that this tradition is not here placed upon an equal footing with the Sacred Scriptures, as it is by the Council of Trent, but is expressly spoken of as "secondary oracles."

LATERAN, I.

PAGE 125, CANON 3.

This, as far as relates to wives, is at direct variance with the resolution of the Nicene Council, page 28 ; with the sixth canon of the ante-Nicene Code, and the 13th Trullan.

LATERAN, II.

PAGE 126, CANON 7.

This is a mere revival of one feature of the Eustathian heresy, which is thus described by Socrates, Eccles. Hist. ii. 43. *πρεσβυτέρου γυναῖκα ἔχοντος, ἣν νόμῳ λαϊκὸς ὢν ἡγάγετο, τὴν εὐλογίαν καὶ τὴν κοινωνίαν, ὥς μῦθος, ἐκκλίνειν ἐκέλευε.* It was condemned by the Council of Gangra, which was confirmed by the fourth General Council of Chalcedon, as shown in its place. See above, page 38.

LATERAN, III.

PAGE 128, CANON 16.

That an oath to commit sin ought not to be observed, and that the guilt of such an oath is incurred by the taking it, and not by the breaking it, can hardly be gainsaid ; as in the case of the forty Jews who bound themselves with an oath to murder Paul.

But it was reserved for Rome to decree that for the sake of the *ex post facto* benefit or convenience of the Church, a solemn invocation of the Almighty was to be considered not binding upon a Christian man's conscience.

PAGE 128, CANON 27.

This canon is beyond comment. One can but call to mind the saying of St. Paul, "The weapons of our warfare are not carnal," and then compare it with this decree of those who were his successors in the Apostolic office.

LATERAN, IV.

PAGE 132, CANON 1.

It is to be observed that the doctrine of transubstantiation, as taught by the Council of Trent, is not necessarily determined by this canon; and many eminent writers of the Roman communion, living in the interval of time between the two councils, have felt themselves free to defend opinions contrary to it. Thus Occam (in the 14th century) Centiloquii Conclus. cap. 39, (Lugd. 1495), says, "There are three opinions about transubstantiation, of which the first supposeth a conversion of the sacramental elements; the second the annihilation; the third affirmeth the bread to be in such manner transubstantiated into the body of Christ, that it is no way changed in substance, or substantially converted into Christ's body, or doth cease to be, but only that the body of Christ, in every part of it, becomes present in every part of the bread." Waldensis, in the 15th century, tom. ii. de Sacram. Eucharistiæ, cap. 64, (Venet. 1579. p. 109), says, "That some supposed the conversion that is in the sacrament to be in that the bread and wine are assumed into the unity of Christ's person; some thought it to be by way of impanation, and some by way of figurative and tropical appellation. The first and second opinions found the better entertainment in some men's minds, because they grant the essential presence

of Christ's body, and yet deny not the presence of the bread still remaining to sustain the appearing accidents." But allow it otherwise, still here is the first decree that can be cited in favour of what the Romans now deem to be an article of faith necessary to salvation. Prior to this time, at all events, they are unable to deny that it was free for a man to believe as he pleased concerning it. For, so late as sixty years before this council, we find the famous Peter Lombard speaking thus upon the subject.—Sentent. lib. iv. dist. 11. lit. a. Colon. 1576. p. 353.

Si autem quæritur, Qualis sit illa conversio: an formalis, an substantialis, vel alterius generis? definire non sufficio.

Si vero quæris modum quo id fieri possit, breviter respondeo, mysterium fidei credi salubriter potest, investigari salubriter non potest.

And Alphonsus a Castro, Adv. Hæres. VIII. c. Indulg. Paris, 1571. p. 578, is forced to admit, De transubstantiatione panis in Corpus Christi rara est in antiquis Scriptoribus mentio.

And our own countryman, Bishop Tonstal, de Eucharist, lib. i. Lutet. 1554. p. 46, distinctly states:—"Porro ante Innocentium tertium Romanum Episcopum, qui in Lateranensi concilio præsedebat, tribus modis id posse fieri curiosius scrutantibus visum est. . . . An satius autem fuisset curiosis omnibus imposuisse silentium, ne scrutarentur modum quo id fieret, cum viæ Domini sint investigabiles, sicut fecerunt prisci illi qui inscrutabilia quærere non tentabant, et facile Deum aliquid efficere posse putabant? . . . An vero potius de modo quo id fieret, curiosum quemque suæ relinquere conjecturæ, sicut liberum fuit ante illud concilium, modo veritatem corporis et sanguinis Domini in Eucharistia esse fateretur, quæ fuit ab initio ipsa Ecclesiæ fides?"

Here it is further to be noted that, as was observed before, pp. 85, 103, 104, there is no reasonable ground for believing that these or any other canons whatever were passed at the Council of Lateran. The passages of Matthew Paris, (Lond. 1642. p. 272), and Platina (1485. vit. Innocent. III.), on this subject, have been already given. That of Nauclerus (Tubingen. 1514.

p. 212), is as follows :—“ Innocentius Papa Romæ in Ecclesia Lateranensi concilium sive Synodum celebravit. . . . Venere multa tunc quidem in consultationem, nec decerni tunc quicquàm apte potuit, quod et Pisani et Gennenses Maritimo Cisalpinæ terrestri bello inter se certabant. Editæ tunc nonnullæ constitutiones referuntur e quibus una existit, ut quoties orbis principes alter in alterum,” &c.

If to this we add the fact that in the first collection of councils and canons that, namely, of Jacobus Merlin in the early part of the 16th century; these pretended decrees are not to be found, we may well stand excused for rejecting them, as the African Church rejected the pretended decrees of Sardica; in which case the Council of Trent will have the honour of being the first reputed General Council that lent its weight to this fiction.

PAGE 133, CANON 3.

This canon, like the 27th of the third Lateran, is beyond comment. This was the acme of Papal presumption; in fact, it was not possible to carry the perversion of Apostolic authority further. Let it be considered that neither of these has ever been set aside by any competent authority in the Church of Rome. They are ready to be enforced whenever the rulers of that Church shall have the power and inclination to do so.

PAGE 138, CANON 4.

The Greeks regarded the Romans as heretics, and accordingly treated them as such in the matter of re-baptizing; pursuant to the principles upon that subject which they had adopted from St. Cyprian, and confirmed in the second canon of the Trullan Council.

The terms in which the members of the Church of Rome are designated by Photius, Patriarch of Constantinople, are as follows :—

Τοὺς δὲ νέους τῆς ἀποστασίας προδρόμους, τοὺς θεραπευτὰς τοῦ ἀντικειμένου, τοὺς μυρίων ἐνόχους θανάτων, τοὺς κοινοὺς λυμεῶνας,

τοὺς τὸ ἀπαλὸν ἐκεῖνο καὶ νεοσύστατον εἰς τὴν εὐσέβειαν ἔθνος, τοσοῦτοις καὶ τηλικούτοις σπαραγμοῖς διασπαράξαντας· τούτους τοὺς ἀπατεῶνας καὶ θεομάχους συνοδικῇ καὶ θεῖα κατεκρίναμεν ψήφῳ· οὐ νῦν αὐτῶν τὴν ἀπόφασιν καθορίζοντες, ἀλλ' ἐκ τῶν ἡδὲ συνόδων, καὶ ἀποστολικῶν θεσμῶν, τὴν προωρισμένων αὐτοῖς καταδίκην ὑπεκφαίροντες, καὶ πᾶσι ποιοῦντες ἐπίδηλον.—Photii Epist. 2. Lond. 1651. p. 55.

The grounds for condemnation he alleges to be ; 1. The fast on the Sabbath contrary to the 64th Apostolic canon, and the 55th of the Trullan. 2. The separation of married priests from their wives, contrary to the fourth canon of Gangra and thirteenth Trullan. 3. That they did not properly fast, the first week in Lent, contrary to the 56th Trullan. 4. That they repeated the Chrism by the hands of the bishop, to those who had already received it from a presbyter ; above all, that they had interpolated the creed by the addition of the words *filioque*, this being contrary to the decrees of Ephesus and Chalcedon. See Photius' Epistle, as above.

These charges were urged again, some time afterwards, by the Patriarch Michael Cerularius, in his Epistle to Peter of Antioch, which will be found in Cotelier.—Monum. Eccles. Græc. Paris, 1681. vol. ii. p. 140. § 9. . . Nosti enim, a tempore sanctæ et Œcumenicæ Sextæ (Quintæ) Synodi, ac deinceps, relationem Papæ in sacris Diptychis, apud nostras videlicet Ecclesias excisam fuisse, propterea quod Vigilius tunc Romæ Papa, ad eam Synodum venire noluerit Atque ex eo tempore usque ad præsens, abscissum esse Papam a nostra Sanctissima et Catholica Ecclesia. § 10. Neque vero hoc dumtaxat relatum fuit ; sed etiam quod duo memorati Pontifices, cum homines alios Azyma comedentes recipiunt, tunc ipsi quoque interdum in Azymis divina celebrant mysteria. § 11. . . . Verum recte cognoscas, quod non uno tantum jaculo, nempe circa Azyma transfiguntur Latini, illo cunctis notissimo ; sed multis variisque ; ob quæ necesse est ut illos aversemur. § 12. Et quidem quæ apud Judæos imitati peragunt, ista sunt ; ipsum circa Azyma impendens iis crimen ;

suffocata manducare; radi; sabbata servare; polluta comedere; monachos carne vesci, adipe suillo, omnique corio usque ad carnem pertingente; in prima jejuniorum hebdomade, in carnis privii et Lacticinii hebdomadis, eodem modo circa cibum agere; feria quarta carnem edere, Parasceue autem caseum et ova; totum sabbati diem jejunare In Sancto Symbolo tale additamentum recitant ex mala periculosaeque sententia; ad hunc modum et in Spir. S. Filioque. § 13. Ad hæc, sacerdotum nuptias prohibent; hoc est, qui uxorem habent sacerdotii dignitatem non suscipiunt, sed conjugii expertes esse debent qui volunt sacrari. Duo fratres duas sorores ducunt. In missa, tempore communionis, unus ministrantium comedit Azyma, et reliquos salutatur. Annulos in manibus ferentes Episcopi, quasi Ecclesias uxorum loco duxerint, gestari a se arrhabonem aiunt; et ad bellum progressi sanguine manus inquinant. Eos qui baptizantur unâ immersione baptizant quinetiam sale eorum quos baptizant ora implent. § 14. Ita ergo viventes, ejusmodi moribus innutriti, manifesto illicita, vetita, aversanda audentes, an recte sentientibus videbuntur in orthodoxorum omnino cœtu esse collocandi? Non ego sane arbitror.

The reply of Peter of Antioch to this communication is also interesting. It is in the same collection, p. 145, &c. § 11. Malum vero, et malorum pessimum, est adjectio ad sanctum symbolum hæc Filioque § 12. Verum, ut videtur, amiserunt Latini exemplaria Nicænæ primæ Synodi; propterea quod Vandalorum gens Romæ diu dominium tenuit § 14. Cæterum convenit ut nos ad bonam voluntatem respiciendo, præsertim ubi nec circa Deum, nec circa fidem periculum est, propendeamus semper ad pacem et fratrum amorem. Illi quippe fratres nostri sunt, quamvis ex rusticitate vel imperitia contingat, ut sæpe ab eo quod decet excidant, dum suam sequuntur voluntatem. Neque postulare debemus in barbaris gentibus adeo accuratam disciplinam ac a nobis in doctrina eductis exigitur. Magnum enim est, si vel apud eos recte prædicetur vivifica

seu vitæ principium Trinitas, nec non in carne factæ dispensationis mysterium juxta nostram sententiam teneatur. § 18. De additamento ad S. Symbolum, quodque sacramentis non communicent de manu sacerdotis conjugio sociati, recte ac Deo grate insistet sanctitas tua : nec umquam cesset de eo insistere ac suadere donec eos adduxeris ad consentiendum veritati, cætera vero mihi videntur esse aspernanda § 21. Considera etiam, num inde manifesto, ex diuturna hac, inquam, divisione ac dissensione, quod a sancta nostra Ecclesia divulgata fuerit magna hæc prima et apostolica sedes, contigerit omnem in sæculo crevisse malitiam, &c. . . . § 22. Ut equidem meam promam sententiam, si in adjectione Symboli corrigantur, nihil præterea postulaverim.

PAGE 140, CANON 5.

By this canon the Church of Constantinople is placed above that of Antioch and next to Rome ; a point which, when decreed by the first Council of Constantinople, was the alleged ground why the Bishop of Rome refused to receive the canons of that Council.—See above, p. 23.

PAGE 141, CANON 9.

Here we see how the Church of Rome plays fast and loose with the decrees of even those councils which she receives as general. Nothing can be clearer than the directions here, that the divine offices and sacraments shall be administered in the vernacular tongue. Hardly any thing can be more pertinacious than the refusal of the Roman bishops to obey these directions.

CONSTANCE.

SESSION VIII.

PAGE 142.—(*Of Wickliffe.*)

As the leading article against Wickliffe, which formed the chief ground of his condemnation in this council, was his maintenance of the Catholic verity concerning the bread in the holy eucharist: (thus, in the *Articuli Joannis Wicleff*, Labbé and Cossart, xii. 45. "Substantia panis materialis, et similiter substantia vini materialis manet in sacramento altaris,") and he is in this, and some other points, in common cause with the Church of England, it seemed right to give insertion to the sentence of condemnation against him. It would, however, be a failure of fidelity, and an injury to the Church of England, if it were to be left without comment, and if it were to be thence inferred that the Church of England is implicated in all Wickliff's positions. This is far from being the case. Many of his opinions were unsound and unwarranted, and as contrary to the Church Catholic, and the Church of England as a branch of the same, as they were to the Church of Rome. Such, for instance, was his view of confirmation, which he ascribed to the devil (*Triolog.* iv. 14, cited by Le Bas, p. 340): his position of the equal authority of bishops and presbyters, a mere revival of the exploded heresy of Aerius (Le Bas, p. 334, 335). His opinion of Church endowments, which is not exceeded by the most violent voluntary in Red Cross Street (Le Bas, 359—362). It would be an error very hurtful to history and to truth, which is of more value than victory, if we were to think it necessary to hold up as immaculate those persons who have at any time been permitted to take any part on our side of the Christian warfare, and to wink hard, that we might not see and be forced to acknowledge their failings. Our Hymn of gratitude to God, for deliverance from papal bondage, is not interrupted, because He, in His wise counsels, has made the unruly

passions of violent men oftentimes subservient to the accomplishment of that work. We are bound to praise the Deliverer, but not to idolize, or pervert truth for the sake of all the instruments which He has seen fit to make use of for effecting that deliverance.

PAGE 144.—(*Of Communion in one kind.*)

Full well ye reject the commandment of God, that ye may keep your own tradition. For Christ, when He celebrated the eucharist, gave the cup to all who were present; and when He appointed His apostles His ministers to celebrate it, He bade them do the same, "Do this in remembrance of me." But ye say, whosoever shall dare to do as Christ has bidden him, shall be effectually punished. Can human impiety exceed this?

PAGE 147—150.—(*John Huss, Jerome of Prague.*)

To the condemnation of Huss and Jerome, the same observations are applicable, as have been already made upon that of Wickliffe.

PAGE 151.—(*Violation of Safe-conduct.*)

This is but a following up of the sixteenth canon of the third Lateran concerning the force of oaths, when opposed to the apparent convenience of the Church. Nor can we acquit the unhappy Huss of somewhat of rashness, in imagining that, in the case of heretics, real or suspected, any engagement could bind men maintaining the principles there avowed. It is observable how cautious the bishops are to throw the blame apparently upon the Emperor, who gave the safe-conduct; for they do not say that he is discharged of his obligation until he shall have done all that in him lay to keep it, "*Cum fecerit quod in ipso est.*" and certainly he could not be said to have done that until he had put the bishops to death, or lost his own life in defending Huss. It is difficult to

say which appears most infamous in this transaction, a Christian Emperor violating his royal word that he might consign a wretched man to the flames, or a Council of Christian Bishops urging him to do so against his will, “multis verbis persuasus.” Dacher, in *L’Enfant’s Hist.* i. p. 85. cited by Grier in his *Epitome of General Councils*, p. 229. The closest parallel to the transaction that occurs to my mind, is Archbishop Williams persuading Charles I. to sign the death-warrant of the Earl of Strafford. Happily, in the case of our own king, we have the assurance of his deep and heartfelt repentance for this deed, which followed him through the remainder of his life, and was openly avowed by him at the close of it. Let us hope that the repentance of the German Emperor, though unrecorded, was not less sincere.

FLORENCE.

PAGE 152.—(*Of Purgatory.*)

This being the first decree of a general council in favour of purgatory, the Roman writer, Cardinal Fisher, is well borne out in what he says concerning the novelty of it.—Assertion. Luther. *Confut.*—*Antwerp*, 1523, p. 111. “Aliquandiu purgatorium incognitum fuit, sero cognitum universæ Ecclesiæ. Deinde quibusdam pedetentim, partim ex Scripturis partim ex revelationibus creditum fuit.” Again, “Legat qui velit, Græcorum veterum commentarios, et nullum quantum opinor, aut quam rarissimum, de purgatorio sermonem inveniet. Sed neque Latini simul omnes, at sensim hujus rei veritatem conceperunt.”—Contr. Luther. Art. 18.

And to the same purpose is another Roman writer, Alphonsus a Castro; “De purgatorio fere nulla (mentio) potissimum apud Græcos Scriptores. Qua de causa, usque ad hodiernum diem, purgatorium non est a Græcis creditum.”—Paris, 1571, p. 578. Adv. Hæres. lib. viii. verb. Indul.

The modern Roman partizans would indeed fain have us suppose that every instance of praying for the dead, which was universal in the primitive Church, is a proof of belief in purgatory. But unless they will admit that the Virgin Mary, the apostles, martyrs, and confessors, are in purgatory, this argument avails them nothing. For the ancient Church prayed for all these.

“Be mindful, O Lord, of Thy saints, *vouchsafe to receive all Thy saints* which have pleased Thee from the beginning, our holy fathers, *patriarchs, prophets, apostles, martyrs*, confessors, &c., and all the souls of the just which have died in faith, but chiefly of the holy, glorious and perpetual *Virgin Mary*, the mother of God, of St. John Baptist,” &c.—Liturgy ascribed to St. Basil.

Indeed the Roman liturgy, to this day, is witness to the same, “Remember, Lord, Thy servants and handmaids, who have gone before us with the sign of faith, and sleep in peace. We pray Thee that Thou wouldest grant to them, *and to all who rest in Christ*, a place of refreshment, light and peace.”

Truth is that we cannot require stronger evidence against purgatory than is furnished by these very prayers. For these prayers suppose that *all who have departed this life in the true faith, are now resting in Christ*. If resting in Christ, and suffering the torments of Hell fire, for the cleansing of earthly stains, are synonymous, then the Romans are welcome to claim support for their novelties from these liturgies. If not, then their own liturgy, in this, as in many other instances, is a witness at once of the former purity of their Church; and of their present schismatical and corrupt innovations upon Catholic doctrine.

Among the Fathers of the Church who have, unpremeditatedly, borne witness against the doctrine of purgatory, are the following :

IRENÆUS, *Adv. Hæres.* lib. v. c. 5.—Edit. Grab, Oxon. 1702, p. 405.

Dicunt presbyteri, qui sunt Apostolorum discipuli, eos qui translati sunt, illuc (ad Paradisum) translatos esse, (Justis enim

hominibus et Spiritum habentibus præparatus est paradisu; in quem et Paulus Apostolus asportatus audivit sermones inerrabiles, quantum ad nos in præsentī) et ibi manere eos qui translati sunt usque ad consummationem, coauspicientes in corruptelam.

CYPRIAN, *Ad Demetrian*. Edit. Wirceb. i. p. 404.

Quando istinc excessum fuerit, *nullus jam locus pœnitentiæ est, nullus satisfactionis effectus*.

ATHANASII, *De Virgin*. Paris, 1627, i. 1056.

Οὐκ ἔστι γὰρ παρὰ τοῖς δικαίοις θάνατος, ἀλλὰ μετὰθεσις· μετατίθεται γὰρ ἐκ τοῦ κόσμου τούτου, εἰς τὴν αἰώνιον ἀνάπαυσιν, καὶ ὥσπερ τις ἀπὸ φυλακῆς ἐξέλθοι· οὕτως καὶ οἱ ἅγιοι ἐξέρχονται ἀπὸ τοῦ μοχθηροῦ βίου τούτου εἰς τὰ ἀγαθὰ τὰ ἡτοιμασμένα αὐτοῖς· . . . οἱ δὲ ἁμαρτωλοὶ, καὶ ὧδε κακῶς μοχθοῦσι καὶ ἐκεῖ πάλιν τὸ πῦρ αὐτοὺς ἀναμένει, κ. τ. λ.

HILARY, *Tract. in Ps. cxx*. Edit. Wirceb. iii. 24.

Sed futuri boni expectatio est, cum exeuntes de corpore ad introitum illum regni cœlestis per custodiam Domini, *fideles omnes reservabuntur in sinu* scilicet *interim Abrahæ collocati*, quo adire impios interjectum chaos inhihet, quousque introeundi rursum in regnum cœlorum tempus adveniat.

GREGORY NAZIANZEN, *in plagam grandinis*. Paris, 1630, p. 229.

Ita his, qui e vita excesserint, non est in inferno confessio, nec morum correctio.

GREGORY NYSSEN, A. D. 371. *Dial. de Anim. et Resurrect*. Paris, 1615, tom. ii. p. 651.

Οὕτω δοκεῖ τῶν ἀμετρήτων ἐκείνων ἀγαθῶν τὴν ἔνδειξιν ὁ λόγος τῷ τοῦ κόλπου διασημαίνειν ὀνόματι ᾧ πάντες οἱ δι' ἀρετῆς τὸν παρόντα διαπλέοντες βίον, ὅταν ἐντεῦθεν ἀπείρῳσιν ὥσπερ ἐν ἀκατακλείστῳ λιμένι τῷ ἀγαθῷ κόλπῳ τὰς ψυχὰς ἐνορμίζονται.

JEROME. *In Esaiam*, c. 49. Edit. Basil. 1525. tom. v. p. 219.

Qualis fuit et Lazarus, omnesque sancti qui requiescunt in sinu Abrahæ.

CYRIL of ALEXANDRIA. *Comm. in Joan. Evang.*, lib. xii. c. 36.
Paris, 1573, p. 1014.

Credere namque debemus, quum a corporibus *Sanctorum animæ* abierint, tanquam *in manus clarissimi Patris, bonitati divinæ commendari*: nec ut quidam infidelium crediderint, in terris conversari quousque sepulturæ honoribus affectæ sint, nec *ut peccatorum animæ, ad immensi cruciatus locum*, id est ad inferos deferri, itinere hoc nobis a Christo primum præparato, sed in manus potius patris evolare, . . . firmiter credentes in manibus Dei nos post mortem futuros, vitamque multo meliorem ac perpetuo cum Christo victuros. If Cyril had been writing expressly against purgatory, how could he more exactly have opposed it than he has done here ?

LEO I. *Epist. 91st. ad Theodorum*, in *Biblioth. Patr. Colon.*, 1618, vol. v. part 2. p. 929.

Mediator enim Dei et hominum homo Christus Jesus hanc Præpositis Ecclesiæ tradidit potestatem, ut et confitentibus actionem pœnitentiæ darent : et eosdem *salubri satisfactione purgatos ad Communionem Sacramentorum per januam reconciliationis admitterent*. . . .

Si autem aliquis eorum, pro quibus Domino supplicamus, quocunque interceptus obstaculo, a munere indulgentiæ præsentis exciderit, et priusquam ad constituta remedia perveniat, temporalem vitam humana conditione finierit : *quod munus in corpore non receperit, consequi exultus carne non poterit*. Nec necesse est nos eorum qui sic obierint, merita actusque discutere : cum Dominus Deus noster cujus judicia nequeunt comprehendî, quod sacerdotale ministerium implere non potuit, suæ justitiæ reservaverit : ita potestatem suam timeri volens, ut hic terror omnibus prosit, et quod quibusdam tepidis aut negligentibus accidit, nemo non metuat. Multum enim utile ac necessarium est ; ut peccatorum reatus ante ultimum diem Sacerdotali supplicatione solvatur.

MACARIUS. *Homil. 22*. Francfort, 1594, p. 302.

Ubi evolaverit e corpore anima hominis, mysterium quoddam

magnum illic perficitur. Si enim fuerit rea peccati, accedunt chori dæmonum et angeli sinistri, ac potestates tenebrarum abripiunt animam illam atque subjugatam in suas partes pertrahunt: Sanctis siquidem servis Dei ab hoc tempore astant angeli, ac spiritus sancti circumdant, et custodiunt eos. Cumque exierint e corpore, chori angelorum assumtas eorum animas in suam partem pertrahunt, in seculum perpetuum, et sic adducunt eos ad Dominum.

PAGE 153.—(*On Papal Supremacy.*)

In the great Council at Constantinople, which condemned this of Florence, as mentioned above, pp. 93, 108, the following charges of schism and heresy were brought against the Romans.

1. Non pingere imagines archetypis similes. 2. Sæculares cantus et modulos Ecclesiasticis psalmodiis accommodare. 3. In Ecclesiis masculos et foeminas simul confundi, oriri que inde plurima scandala. 4. Ecclesiasticis nuptias prohibere. 5. Non orare ad orientem. 6. Azymo sacrificium conficere. 7. Quidquid Deo inest, substantiam esse, asseverare, et lumen quod in Thabario monte apparuit, creaturam esse suspicari. 8. Crucem papam super pedem effigiare, quam Christus super humerum tulit. 9. Cubantem mysteriorum participem fieri, nec debita reverentia circa eum uti. 10. Mercedem a meretricibus accipere. 11. Jejunaire sabbato, comedereque carnes festa quarta. 12. Contra decreta Septimæ Synodi Deum patrem coloribus exprimere. 13. Dum se cruce signant, initium facere a parte sinistra. 14. Papam sæcularem auctoritatem sibi usurpare, cum, successione a Christo, nullam ipse habeat. 15. Si exhibeantur pecuniæ, papam a jejunio Christianos absolvere. 16. Contra Sacræ Scripturæ Sancita concedere parentibus, primogenitum tantum hæredem facere. 17. Cultum latriæ exhibere imagini Christi, et cruci, quæ soli tradi verbo Deo et homini debetur. 18. Sculptilia adorare. 19. Sacerdoti Scortatori permittere ut missam celebret. 20. Gradus nuptiarum conservare. 21. Non statim chrismate caput inungere baptizati, ut est divina traditio. 22. Non orare stantes sabbato et dominica. 23. Com-

edere suffocata. 24. Pœnis temporalibus eos, qui circa fidem delinquant punire. 25. Non præcipere iis qui injuriam fecerunt, veniam petere ab eo qui accepit, sed manere in illis odium perpetuum.—Conc. xiii. p. 1369.

LATERAN V.

PAGE 154.—(*Authority over the Press.*)

This decree may serve to show how entirely the Roman publishers are under the control of their ecclesiastical superiors: and, therefore, with what extreme difficulty in any case, those superiors can free themselves from the imputation of sanctioning the doctrines which may be contained in any publications printed by their own people, and not immediately withdrawn. This decree was confirmed by the Council of Trent.

TRENT.

Observe. The marginal references to Scripture and to the Councils, usually found in the editions of the Council of Trent, have been omitted in these extracts; because, as we are informed by the editors of the Roman edition 1763, they are not to be found in the original documents in the Vatican, but have been added to the several editions by private hands.

For the same reason the Latin heads of the chapters subsequent to the decrees upon communion in one kind have been omitted.

DECREE CONCERNING THE CREED.

PAGE 157, line 4.—(*Firm and only foundation.*)

That the brand of innovation upon Catholic doctrine might be indelibly imprinted upon the corruptions of the Roman Church, it has pleased Almighty God to cause the Bishops of the Council of Trent to be indisputable witnesses of it. In 1546 we find them in this decree, testifying that “the symbol of faith which the holy Roman Church” then used, the “shield against all here-

sies," "the firm and *only foundation* against which the gates of hell shall not prevail," was that which to this day is used in the Church of England without alteration or addition, the same (with the exception of the interpolation "and the Son"), which the holy Church, throughout all the world, has received and professed since the year 381. Within twenty years after this testimony did the Bishop of Rome put forth another creed, containing points of doctrine which not only never had a place in any former creed, but against many of which the Fathers of the Church collectively and individually have borne testimony: and this now is made the schismatical term of communion, in that which was once a genuine branch of the Catholic and Apostolic Church. "How is the gold become dim! How is the most fine gold changed!" Lament. iv. 3. "Turn thou them unto thee, O Lord, and they shall be turned; renew their days as of old." Ibid. v. 21.

The application which is here made of the text, Matt. xvi. 18, is worthy of observation. The Tridentine Fathers set forth as "*the only foundation of the Church, against which the gates of Hell shall not prevail*;" not the Apostle Peter, and his successors in the See of Rome, but the *confession of the true faith*. This is the exposition of the text given by many of the Fathers.—Chrysostom, Homil. in Pentecost. Edit. Benedict. vi. 233. Cyril of Alexandria, de Sanct. Trinitate. Dial. iv. Paris, 1573, p. 310; and Hilary de Trinitat. lib. vi. c. 37. Edit. Wirceburg. i. 169; and several others. But it is, in general, strenuously opposed by the Roman controversialists, who insist upon applying the passage to Peter himself and his successors. It is not without interest, therefore, to find the Council of Trent, in opposition to them, applying it to the confession of faith, and not to Peter.

DECREE CONCERNING THE CANONICAL SCRIPTURE.

PAGE 160, line 12.—(*Continual Succession in the Catholic Church.*)

Let the words of the fifty-six bishops, who composed this General (!) Council, be well weighed. The traditions which they profess to receive are “those” relating both to faith and morals, “which have been, as it were orally dictated, either by Christ or by the Holy Spirit, and preserved by continual succession in the Catholic Church.” Here is an appeal to a test by which to try the genuineness of anything which claims to be an ecclesiastical or apostolic tradition; that test is, that it should have been “preserved by continual succession in the Catholic Church.” Now the only witnesses of such continued preservation in the Catholic Church, must be the records of the Church, the decrees of Councils, and the writings of the Fathers. Nor does it appear that any member of the Church of Rome, by virtue of this decree, is bound to receive any thing as a genuine tradition, which is not attested as such by these witnesses. If this is, as I conceive it to be, the plain and legitimate meaning of the decree, no just exception can be taken to the decree unless it can be shown, which I challenge the writers on the Roman side to prove, that there is any one point of “faith or morals” insisted upon, as necessary to salvation, or a term of communion; on the score of its being an Apostolic tradition, by this “continual succession” of witnesses, which is not also “contained in Holy Scripture, nor may be proved thereby.” For, unless that can be shown, the standard for Christian doctrine, authorized by the Council of Trent, will not, *in effect*, vary from that of the Church of England: it will resolve itself into the Holy Scriptures, nor will their clergy be compelled nor authorized *by virtue of this decree*, to insist upon any thing in faith or morals, as necessary to salvation, which the Scriptures do not attest. I beg distinctly to be understood as speaking only of the terms of this decree. If the Romans in practice have departed from their

own standard, and dared to profane the name of "tradition" by applying it to all sorts of spurious figments, which have been, in the lapse of ages, foisted into their Church, that is nothing to the present purpose. Execrable, and worthy of all condemnation, as such base forgery is, it is not countenanced by this decree, which is rather a witness (to which they cannot except) against such monstrous conduct. My present purpose is with the letter of the *Roman laws*, not with the monstrous practices and abuses of the Roman bishops. These are two totally distinct points, and it can answer no end of truth or equity, to except against the former on the score of the latter, unless it can fairly be maintained that the one is a legitimate consequence of the other, which, I conceive, cannot be done here.

PAGE 160, line 14,—(*List of the Sacred Books.*)

Here, at once, these fifty-six bishops have departed from their own standard, and have insisted, *under anathema*, upon the reception of books, and parts of books, as canonical, which are not witnessed to by the Scriptures of the New Testament, and are equally destitute of all claim to a continual succession of witnesses in their behalf in the Catholic Church. A more monstrous act of schism, heresy, and impiety, has never been perpetrated in the Christian Church, since its foundation. The Appendix at the end of this collection, will show the Fathers and Councils anathematized by this decree, for they being dead, yet speak.

PAGE 161, line 13.—(*With all their parts.*)

This expression has reference to "the Song of the Three Children," the history of Susannah, the history of Bel and the Dragon, as parts of the Book of Daniel. The Hebrew canon does not contain them; they were accordingly rejected by Jerome, the translator of the Vulgate, as will be more fully shewn in the Appendix.

PAGE 161, line 15.—(*Old Latin Vulgate edition.*)

If anything was wanting to complete the monstrous and un-

warrantable character of this decree, it is supplied by the direction that, on pain of anathema, the Latin Vulgate translation of the Scriptures, to the exclusion of the originals, should be esteemed the standard of faith; a translation, of which at the time the existing copies were so various and discordant, that the labours of three Popes, Pius IV., Sixtus V., and Clement VIII., were afterwards employed in endeavours to procure a correct edition.

ORIGINAL SIN.

PAGE 164—169.—(*Decrees.*)

I have not cited these for censure, but for admiration: and that I might have opportunity for testifying that though the rulers of the Church of Rome have, in the lapse of ages, suffered accumulations of earthly matters to obscure the temple's gold; yet that the pure gold is there, and may be found of them who search for it. O si sic omnia!

As some persons have fancied that they can detect glaring errors in these decrees on original sin, which seem to me worthy of commendation, I have judged it fair and right to set side by side the recorded opinions of the Roman and English Churches on this point.

THE EFFECT OF BAPTISM ON ORIGINAL SIN ACCORDING TO

The Church of England.

Original sin is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam; and this infection of nature doth remain, yea, in them that are regenerated; whereby the lust of the flesh

The Church of Rome.

If any shall deny, that the guilt of original sin is remitted by the grace of our Lord Jesus Christ, which is conferred in baptism, or even shall assert that the whole of that which has the true and proper nature of sin is not taken away, but

is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the Apostle doth confess that concupiscence and lust hath of itself the nature of sin.

shall say that it is only erased, or not imputed; let him be anathema.

But the holy Synod confesses and believes that concupiscence or lust doth remain in them that are baptized, which being left by way of exercise avails not to injure those who do not consent to it, and by the grace of Christ strive manfully against it. The holy Synod declares that this concupiscence which the Apostle sometimes calls sin, has never been understood by the Catholic Church to be called sin, as though it were truly and properly sin in them that are regenerate, but because it is of sin and inclines to sin.

Both churches admit that lust remains in the baptized. The Church of England says this lust hath the nature of sin, but is no cause of condemnation to the regenerate, i. e. if they strive against it. The Church of Rome admits that this lust is of sin, and inclines to sin, but as it does not avail to injure those who do not consent to it, it cannot be said to have the true and proper nature of sin. Surely Christian liberty must be a name without a reality, if so slight a shade of difference is not to be tolerated, but to be made the subject of accusation and condemnation.

JUSTIFICATION.

PAGE 170—212.—(*Justification.*)

After repeated and careful considerations of these decrees and canons, both alone and with the assistance of others, I find no reason to depart from an opinion which I have formerly ex-

pressed, that ground for condemnation of the Church of Rome, as touching the main positions of this doctrine, is not to be found in the decrees of the Council of Trent. They who think otherwise are, of course, at liberty to maintain their own opinions. I must, in the sight of God, and with the testimony of my own conscience, maintain my own; seeking in my examination of our opponents' doctrines not to triumph over an enemy, but to vindicate the truth, and being mindful at once of both parts of the saying, "Nothing extenuate, nor set down ought in malice." It seems to me, I confess, that it is as much in the power of every clergyman in the Church of Rome to preach the true and saving doctrine of justification according to the New Testament, without violating the decrees of this council, as it is for the clergy of the Church of England to do so without violating the Articles of their Church: and Bishop Burnet long ago observed that "this matter was so stated by many of them, that as to the main we have no just exceptions to it." Nor does he once cite the decrees of Trent as containing matter for condemnation. Burnet on the Eleventh Article. I have no intention of here entering at length into the subject, which would require a treatise of itself: but I am inclined to think, that if a man will examine the matter carefully, he will find that the apparent discrepancy between the Roman and English authorized doctrines, is to be attributed to the paucity of our language, and its inability to express heavenly things, which obliges us to use the same word in many different acceptations: and that, therefore, in almost all cases, it both admits of, and requires explanations as to the exact meaning which it is intended to convey. Allowing such explanation, I am inclined to believe that there is nothing in the Tridentine statements which cannot be fairly reconciled with the Gospel doctrine. Without such careful explanations, I am confident that the English Articles are as liable to perversion, and injurious application in one direction, as the Tridentine decrees are in another.

As an illustration of what I mean, I will observe that in the

English Articles the word justification is never used to express what, I believe, many writers imagine it to do, namely, final acceptance; but some state of grace and acceptance with God into which we are admitted in this life. In the 11th Article it seems that the framers had in view that state of grace which is not entered into till baptism; for it would (I conceive) be contrary to Christian verity and utterly without warrant, since the institution of the Christian religion, to affirm that any person is "accounted righteous before God for the merit of Jesus Christ," who has not been baptized. In the 13th Article it seems rather to imply the state into which a man is brought by the preventing grace of God, (as in the case of Cornelius and St. Paul,) and which leads them to desire to receive the adoption. But that final acceptance is not here spoken of is clear from the 12th Article, which speaks of *good works* which are the fruits of faith and follow *after justification*. But final acceptance is not attained till after death, and then men "rest from their labours." All this will appear more plainly, if attention is paid to the order in which the process is spoken of in the 17th Article, the first steps of which, as there stated, are only applicable to those who receive adult baptism. The order is, calling, obedience to the call, free-justification, good works, everlasting felicity. "They which be endued with so excellent a benefit of God be *called* according to God's purpose by His Spirit working in due season: they through grace *obey* the calling; they be *justified freely*: they be made sons of God by adoption: they be made like the image of His only-begotten Son Jesus Christ: they walk religiously in *good works*, and at length, by God's mercy, they attain to *everlasting felicity*."

These few observations may serve to shew that something more is required by truth and equity in this matter, than a few hasty sentences of condemnation. If our own Articles require careful examination and explanation, that they may not appear to countenance the false doctrines of those who would dispense with *obedience*, and who would send every wretched felon, who

has hardly attained to attrition, to the gallows as to a martyr's crown; we are bound not to refuse the Roman clergy the power of offering such explanations of the Tridentine decrees, as may vindicate them from countenancing the opposite, and no less fatal error, which is reported not to be without advocates among them. Let it be observed that the doctrine of works of supererogation forms no part of the *authorized* doctrines of the Church of Rome, and that from first to last *forgiveness of sins* is stated to be *gratuitous* by the divine mercy for the sake of Christ.

PAGE 208.—(*Good works.*)

The following are some of the passages of the New Testament which treat of good works, and of the light in which they are viewed by God Himself.

“Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, for I was an hungered and ye gave me meat. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” Matt. xxv. 34.

“He that hath, to him shall be given.” Mark iv. 25.

“Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily, I say unto you, he shall in nowise lose his reward.” Matt. x. 42.

“He that loseth his life for my sake shall find it.” Matt. x. 39.

“Thy Father which seeth in secret shall reward thee openly.” Matt. vi. 4, 6, 18.

“There is no man who hath left house or brethren for my sake and the Gospel's, but he shall receive an hundredfold now in this time, and in the world to come eternal life.” Mark x. 29, 30.

“Lord, thy pound hath gained ten pounds. Well, thou good servant, because thou hast been faithful in a very little, have thou authority over ten cities:” or, “Enter thou into the joy of thy Lord.” Luke xix. 16, 17. Matt. xxv. 23.

“They that shall be accounted worthy to obtain that world.”
Luke xx. 35.

“Who will render to every man according to his deeds, to them who by patient continuance in well-doing seek for glory and honour and immortality, eternal life.” Rom. ii. 6, 7.

“Let us not be weary of well-doing, for in due season we shall reap if we faint not.” Galat. vi. 9.

“He which soweth bountifully shall reap also bountifully.”
2 Cor. ix. 6.

“If any man’s work abide which he hath built thereupon, he shall receive a reward.” 1 Cor. iii. 14.

“This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.” 1 Peter ii. 19.

“Whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.” 1 John iv. 22.

“Blessed are they that do his commandments that they may have right to the tree of life.” Rev. xxii. 14.

“The Scripture cannot be broken.” The simple question is, whether the expressions in the Tridentine decrees concerning justification, which are considered most objectionable, do, when fairly weighed and taken *with the context*, amount to more than these and other texts will warrant. Surely the difference between the “thankworthy” of St. Peter, and the “deservings” of these decrees, is not so great that they should be condemned as Anti-christian for using the latter term instead of the former. It seems to me that they who take most offence at these decrees, forget that the council is not defining the light in which men are to regard their own good works or endeavours to serve God, as though they were cause for boasting or glory, but merely abstractedly, the manner in which the Scriptures speak of them, the light in which God, of His great mercy for His Son’s sake, is pleased to view them, when wrought in Christ. At the same time, I will freely own, that I wish the expressions had not been used.

SESSION VII.

OF THE SACRAMENTS IN GENERAL.

PAGE 213, CANON 1.

If the Church of Rome had forborne to define a sacrament, and had left the term as vague and open as it appears to have been in the early Church, no just exception could have been taken to her applying it, in a loose sense, to any and every religious ceremony. But since she has thought fit to define it, as a visible form of invisible grace, ordained of Christ, she stands self-condemned of schism unless she can prove the truth of that which she has affirmed under anathema, namely, that all the seven rites to which she has given this title answer to her definition of it. It will be shewn in the proper places, that she is, confessedly, unable to do this in respect to the five additional ones. The following extract from Gregory the Great, Bishop of Rome, will show how many sacraments he received. It will be found in the canon law. Decr. ii. pars, c. 1. q. 1. § 84. *Sunt autem sacramenta, baptisma, chrisma, corpus et sanguis Christi, quæ ob id sacramenta dicuntur, quia sub tegumento corporalium rerum virtus Divina secretius salutem eorundem sacramentorum operatur.* Again, "*Hoc de corpore et sanguine Domini nostri Jesu Christi, hoc etiam de baptismo et chrismo sentiendum est.*" Here are only two sacraments recognized, washing and anointing being as much included under one, as the body and blood are under the other; confirmation or chrism being no more a sacrament distinct from baptism, than the cup is a sacrament distinct from the bread.

PAGE 217, CANON 12.

This is a monstrous and fearful assertion, which supposes it to be in the power of every malicious or sceptical priest to deprive

the holiest of God's worshippers of the grace which is sought in the sacraments. There is mention of this notion in Pope Eugenius's letter to the Armenians at the Council of Florence, but this was the first time that a reputed General Council sanctioned it. But the Church of Rome is not content with placing all receivers of sacraments at the mercy of the priest's intention; and when we know how many avowed infidels there have been found in the ranks of her priesthood, this alone (according to her own theory) opens a fearful door to doubt and hesitation, affecting the validity of the ordinations and administrations within her pale since the Council of Trent; but in the sacrament of the holy Eucharist she has placed the communicants at the mercy of the baker's and vintner's intention, and any malevolent tradesman who supplies the wine and wafers to be used in the Lord's Supper, has it in his power, according to their rubrics, to deprive the communicants of the grace of the sacrament. For, "*Si panis non sit triticeus, vel si triticeus, admixtus sit granis alterius generis in tanta quantitate, ut non maneat panis triticeus, vel sit alioqui corruptus: non conficitur sacramentum.*" "*Si sit confectus de aqua rosacea, vel alterius distillationis, dubium est an conficiatur.*" "*Si vinum sit factum penitus acetum, vel penitus putridum, vel de uvis acerbis seu non maturis expressum; vel admixtum tantum aquæ ut vinum sit corruptum, non conficitur sacramentum.*"—*Rubricæ Generales. Lugd. 1827.*

OF BAPTISM.

PAGE 219, CANON 4.

This is directly in opposition to the decision of the Greek Church, which, in the second canon of the Trullan Council, confirmed St. Cyprian's opinion; as was observed in the notes to the 4th canon of the 4th Lateran. See above, p. 348.

OF CONFIRMATION.

PAGE 223, CANON 1.

Two things are wanting to render confirmation a sacrament according to the Roman (which is the same as the English) exposition of one. 1. It cannot be proved to be an ordinance of Christ's institution. 2. It has no visible sign. As to the first, in point of fact, it is admitted by the Roman bishops themselves. In the late Bishop Doyle's Abridgment of Christian Doctrine, Dublin, 1828, in the exposition of confirmation, the question is asked, "When did Christ ordain this sacrament? A. The time is *not certain*; but divines most probably hold, it was instituted at Christ's last supper, or between his resurrection and ascension." But, as if it were not enough to affirm, on pain of anathema, the fact of an institution which they are confessedly unable to prove, the Catechismus ad Parochos, makes it a lie with a circumstance, in order to gain it more credit. "A pastoribus explicandum est Christum Dominum non solum ejus auctorem fuisse; sed, sancto Fabiano Pontifice teste, chrismatis ritum et verba, quibus in ejus administratione Catholica Ecclesia utitur, præcepisse." And because this barefaced accumulation of unwarranted statements might stagger the simple priests, who would be at their wit's end to make good their assertion, the Catechism suggests how this may be done; "Quod quidem iis faciliè probari poterit, qui confirmationem sacramentum esse confitentur: cum sacra omnia mysteria humanæ naturæ vires superent, nec ab alio quam a Deo possint institui." (De Confirmat. Sacram. § 5. Lugd. 1676, p. 166.) Ordinary mortals would have said, the institution proves the sacrament: no, says the Roman Catechism, the sacrament, (which we assume) proves its own institution, which was the point in dispute. As to the second point, the visible sign, which

is wanting in this rite, the Church of Rome has declared the chrism or anointing which they use, to be the sign, or as they speak, the matter of it. But however ancient the use of oil in this service may be, it is so far from having been instituted by Christ, that their own writer Estius, (cited by the learned Bingham), says, “Communionis sententia est, Apostolos initio suæ prædicationis non usos fuisse Chrismate in administratione hujus sacramenti,” in Sent. lib. iv. dist. 7. sect. 7. Duaci, 1616. p. 88. And Bishop Stillingfleet has collected the testimonies of William of Auxerre, Cardinal Bonaventure, Alexander of Hales, Cardinal de Vitriaco, Cajetan, and Sirmond the Jesuit, upon this point, who all declare that chrism has been added to the rite of confirmation by the authority of the Church, since the time of the Apostles. See his “Council of Trent disproved by Catholic tradition,” pp. 77—80.

OF THE EUCHARIST.

PAGE 225, CHAPTER 1.

Notwithstanding all the strictness with which the Tridentine Fathers endeavoured to tie up men's minds relative to the doctrine of transubstantiation, which forms, with them, the most prominent feature in this subject, they have yet contrived to leave loopholes enough for any one, so-minded, to escape from the obvious force of their definitions. For, after all, it appears from this first chapter, that all they contend for is a *sacramental* presence of our Lord, *not a natural* one. There is a remarkable discrepancy observable in this chapter between the Tridentine bishops and the earlier writers, who were deemed very good Catholics; for it is stated here, that the mode of Christ's existence or presence in the sacrament *can be understood* in the thoughts by

faith; this is what St. Bernard¹ and many other writers have uniformly denied.

PAGE 228, CHAPTER 3.

Observe 1st, that from the first chapter it appears that by the true body of our Lord, and His true blood, together with His soul and divinity, they merely mean His true *sacramental* body and blood, and soul and divinity. Observe, 2, that in Roman theology, a part contains the whole. That the body, ordinarily, contains the blood, we know; and, unless our Lord had enjoined the receiving of *both* elements, we might have supposed that a man in receiving the body had sufficiently communicated in both. But here they affirm that the blood contains that body, within the veins of which, when not forcibly separated, it flows.

PAGE 230, CHAPTER 4.

In speaking of the deep mysteries of our religion, it is well not to seek to be wise above what is written, but to bear in mind the saying which the wise King of Israel applied to another purpose, "God is in heaven and thou upon earth, therefore let thy words be few." Eccl. v. 2. I will therefore content myself with observing that the mode of our blessed Saviour's presence in the holy Eucharist, which, in the first chapter, was denied to be natural, and limited to sacramental, is in this chapter declared to be substantial. I would fain leave these apparent inconsistencies in the obscurity in which I find them. One thing they satisfactorily demonstrate, namely, the folly of Christ's servants attempting to define what their Master has left undetermined.

PAGE 231, CHAPTER 5.

It is a curious expression they have here, and not easy to be understood, when they affirm that men are to offer divine Latria

¹ "Nolite, itaque, nolite quærere quomodo fiat."—Colon. 1641. v. p. 268.

(not to the bread or wine, which have ceased to exist; not to the *sacramental* body and blood of which they first spake, nor to the *substantial* body and blood according to their second theory, but) to the sacrament; now a sacrament, according to them, is a visible form of invisible grace: but the only *visible* thing, according to their own acknowledgment and the evidence of all men, is that which they call the accidents of bread and wine. It is then, in strictness of speech, to the accidents of bread and wine, that divine worship is enjoined, by the decrees of the Roman Church.

PAGE 233, CHAPTER 6.

This is purely a matter of discipline, for the regulation of which, according to their discretion, the bishops of every Church have clear warrant, so it be to edification. That it was practised early, as early as the second century, we learn from Justin Martyr; but transubstantiation had not been then invented. How the Romans can recommend it, (those among them who receive the second definition of the Council of Trent and reject the first,) it is not easy to understand; for thus, according to their second theory, the substantial body and blood of the Lord Himself is exposed to mildew and decay, to mice, and slugs and other vermin. The Church of England, finding that, after the introduction of the doctrine of transubstantiation, the custom had given rise to many superstitions, which are not even yet eradicated from the minds of the people, has wisely dispensed with it.

PAGE 34, CHAPTER 7.

If the advice in this chapter respecting those in mortal sin had been in the way of recommendation, instead of peremptory injunction, no exception could have been taken to it.

PAGE 236, CHAPTER 8.

An admirable and excellent exhortation! Pity that men who

could thus invite to Christian unity, should have gone out of their way to put an effectual bar to it, by anathematizing the Fathers of the Church, and all who follow in their steps. See Appendix.

It is worthy of remark, that that which in chapter four they designated as the *substance* of the body of Christ, is here styled *supersubstantial* food. Can it be both? If not, which do they mean?

PAGE 238, CANONS 1 and 2.

For the Fathers of the Church anathematized by these canons. See Appendix.

PAGE 240, CANON 4.

In making this assertion they anathematize the authors of the ancient Liturgies, where the conversion of the sacramental elements from common bread to holy and spiritual food is prayed for, for the use of the communicants, not abstracted from the use. Nay, their own canon of the mass is a witness against them, that they have departed from the ancient doctrine held by the compilers of it. For all that is prayed for there is, that the oblation “may be made *unto us* the body and blood of Thy most beloved Son :” that is, clearly for the use of the communicants. More than this is not said.

PAGE 241, CANON 6.

This is somewhat different from Chapter 5. There, divine worship was to be paid to the *sacrament*, i. e. to the *visible form* of invisible grace, in strictness of speech, to the accidents of bread and wine which are all that are *visible* in the matter. Here it is to our Lord Himself. No doubt He is to be adored everywhere and at all times—the very celebration of the sacrament is an act of adoration to Him, then present among His people. But, alas !

this will not content them—the *God* whom they worship in the Eucharist, is one who is capable of being *carried about in processions*, and *exhibited to the people*. Strange that the words of Baruch, whom they had just admitted into the canon, should not have availed to deter them from such an exposition. “They are borne upon shoulders, having no feet;—if they fall to the ground at any time they cannot rise up again of themselves: neither, if one set them upright, can they move of themselves.” (Baruch vi. 26.) Can the Roman advocates show cause why these sentences should not be applicable to the case before us? It is worthy of note that the number of bishops present in this session, and who passed these decrees, which have so shocked and scandalized reflecting and conscientious persons, did not exceed forty-five.

PAGE 243, CANON 11.

See Note on chap. 7.

SACRAMENT OF REPENTANCE.

PAGE 245, CHAPTER 1.

By their definition here, the Tridentine Fathers have rendered the sacrament of the holy eucharist nugatory and superfluous for the remission of sins. For, that a man, continuing in the state of justification into which baptism admits him, would need no other sacrament for the remission of sins, they themselves expressly affirm. But what they are pleased to call the sacrament of repentance, if it be accompanied with tears and labours, does restore a man to this state of justification. He needeth not, then, according to their own words, another sacrament for the remission of sins. Thus they would reduce the holy eucharist to a bare act of worship. That another sacrament is indeed needed to restore men to that grace from which they

fall by sin after baptism, is most true, but the Catholic Church has ever held the eucharist itself to be that sacrament, as may be seen in the Liturgy of St. Basil, "make this bread to become the holy body of the Lord God Himself, and our Saviour Jesus Christ, *for the remission of sins*, and for eternal life, to them who partake of it." Renaudot, i. 68. So that of St. James, "Make this bread the holy body of thy Christ, and this cup the precious blood of thy Christ, that all who are partakers thereof may obtain *remission of their sins*." Brett's Collection, p. 18. And their own canon and offices witness to the same truth. "O Lord Jesu Christ, thou Son of the living God . . . deliver me by this Thy most sacred body and blood, from all my iniquities," &c.

PAGE 250, CHAPTER 3.

The Tridentine Fathers, in the third chapter on the eucharist, define a sacrament to be a visible form of invisible grace. In the tenth canon of the sacraments in general, they affirm with anathema, that all Christians have not the power to administer these visible forms of invisible grace : in this chapter they declare the matter, *i. e.* the visible part of the sacrament of repentance, to consist of the contrition and confession and satisfaction of the penitent himself. I will not stop to point out the unreasonableness and absurdity of the definition, but merely to observe that, if this be so, then, unquestionably, every penitent is the minister of this sacrament. But all men stand in need of repentance ; so that either this rite has no visible form or matter, in which case it is no sacrament ; or it must be admitted that every Christian, priest or layman, has power to administer a sacrament. They seem themselves to have felt the difficulty. For, endeavouring to put out of sight that the form of a sacrament must be *visible*, according to their own definition, they tell their people that the *words* "I absolve thee," are sufficient to constitute the form of this would-be sacrament. I suppose some of their advocates will

tell us that the motion of the priest's lips, which may be *seen* in uttering these words, is sufficient to constitute a visible sign.

PAGE 252, CHAPTER 4.

Two things are worthy of note in this chapter ; 1st. that contrition, with the wish for the rite of penance, will reconcile a sinner to God without the rite. 2. That attrition, or the mere fear of punishment, is a sufficient disposition for attaining the grace of God in this would-be sacrament.

PAGE 255, CHAPTER 5.

Here an attempt is made to invest the Christian priesthood with the prerogative of the Most High, who is a searcher of the hearts, and a discernor of the thoughts ; in forgetfulness of the very distinction which God drew between Himself and all men—"man looketh to the outward part, the Lord trieth the heart." As Christ has invested His ministers with no power to do this of themselves, the Tridentine Fathers have sought to supply what they must needs consider a grievous omission on His part, by enjoining all men to unlock the secrets of their hearts at the command of their priest, and persons of all ages and sexes to submit not only to general questions as to a state of sin or repentance ; but to the most minute and searching questions as to their most inmost thoughts. The extent to which the confessors have thought it right to carry these examinations on subjects concerning which the Apostle recommends that they be not once named among Christians, and which may be seen either in Den's Theology, or Burchard's decrees, c. 19. Paris, 1549, affords a melancholy, painful, and sickening subject for contemplation ; especially, when it is considered that they were Christian clergy who did this, and that it was done in aid, as they supposed, of

the Christian religion. The fearful effects of these examinations upon the priests themselves, I will do no more than allude to ; he who may think it necessary to satisfy himself upon the point, may consult the cases contemplated and provided for (among others), by Cardinal Cajetan, in his *Opuscula*, Lugd. 1562, p. 114. In the Bull of Pius IV., *Contra sollicitantes in confessione*, dated Ap. 16, 1561. (*Bullarium Magn. Luxemb. 1727. ii. p. 48*), and in a similar one of Gregory XV., dated Aug. 30, 1622. (*Gregor. XV. Constit. Rom. 1622. p. 114*), there is laid open another fearful scene of danger to female confitents from wicked priests, “mulieres penitentes ad actus inhonestos dum earum audiunt confessiones alliciendo et provocando.” Against which flagrant dangers, and the preparatory steps of sapping and undermining the mental modesty of a young person by examinations of particular kinds, it is vain to think that the feeble bulls of the Bishops of Rome can afford any security. These observations apply to the system of the Roman Church, peculiar to itself, of *compelling* the disclosure of the most minute details of the most secret thoughts and actions. As to *encouraging* persons whose minds are *burthened* with the remembrance of fearful sins, to ease themselves of the burthen by revealing it to one at whose hands they may seek guidance and consolation and prayer, it is a totally distinct question, and nothing but wilful art will attempt to confound them. On this point I see no reason to withdraw a regret which I have before expressed as to its disuse in the Church of England ; for I cannot but believe that, were it more frequently had recourse to, many a mind would depart the world at peace with itself and with God, which now sinks to the grave under a bond of doubt and fear, through want of confidence to make use of ghostly remedies.

The claim of the Roman system to divine institution and to being necessary to salvation, will be considered under the sixth canon.

PAGE 261, CHAPTER 6.

As to the first part of this, which relates to the persons qualified to administer this sacrament, I would refer my reader to the note above on chapter 3. I am not called upon to extricate the Romans out of their own net. For the latter part of this chapter, which relates to the judicial power of the priests, the note on canon 6 below, will bear upon it. But the concluding sentence of it may not be passed over without direct notice. Here, after all we have heard about a true sacrament, divine institution, and necessity for salvation, we are let into the light in which the matter is regarded among some at least of the priests themselves—namely, that of a mere empty farce, of which they feel themselves at liberty to make a joke. And here it is worthy of observation how they turn the tables upon themselves; for they say that a confitent who knows the confessor to absolve in joke, is careless of his salvation unless he seek out another who will do it seriously. Hitherto we had been told that the priests were judges of the people; here it is evident that the people are made judges of the priests; and, according as they judge him to be in earnest or in joke, they are to be content or not with his ministration.

PAGE 263, CHAPTER 7.

Here, priest and no priest, valid and invalid, are predicated of the same persons in the administration of the same rites. He has received the keys of the kingdom of heaven, the judicial power of forgiving sins, and yet his acts are invalid, in any case which it may please his Bishop or his Pope to reserve. One would have thought that here if ever the maxim would apply, “*Fieri non debet, factum valet.*” But it appears that, according to the Church of Rome, the acts of a *layman*, in administering baptism and admitting to the kingdom of heaven, (which, surely, if any other, is an exercise of the keys), are more valid than those of a priest in remitting the sins of a penitent who is a

member of that kingdom. Is not this to “strain at a gnat, and swallow a camel?”

PAGE 265, CHAPTER 8.

This is a remarkable chapter. The repeated expressions of reference to our blessed Lord, “in *whom* we live, in *whom* we merit, in *whom* we make satisfaction when we perform worthy fruits of repentance, which *from them* have power, *by Him* are offered to the Father, and *through Him* are accepted of the Father,” plainly show how keenly alive the Tridentine Fathers were to the danger of men considering their own penances as irrespective of our Lord’s death and mediation, against which error they thus endeavour to guard. But the other error of making God, or God’s ministers in His behalf, *through vengeance of past sins, and not merely for the correction of the offence*, insist upon *penal satisfactions* from those who, with true repentance, and with faith in Christ, have forsaken their sins, as though the vicarial punishment inflicted upon the Son of God were not sufficient to satisfy the divine vengeance, is left, and must needs be left, untouched. But how great injury this does to the full, perfect, and sufficient sacrifice of our Lord, and how great injury also to the character of our heavenly Father, there need no arguments to prove. The passages cited by the publishers of the Tridentine decrees, Genesis iii. 2 Sam. xii. Numbers xii. and xx. being all taken from the old dispensation, cannot be pressed, because the analogy of God’s dealings before and after the sufferings of our Lord, will not altogether hold: besides, they all relate to cases of *open sin*, in which, *for the edification of others*, temporal punishment was inflicted, from which no argument whatever can be adduced in behalf of *vindictive penalties* for secret sins, which have been repented of, confessed, and forsaken, with faith in Christ. It would seem from the expressions in line 8, p. 267, compared with line 7, p. 269, that they consider the *practice of the virtues* most opposed to the sins committed, among the *vindictive penalties* for sin. A strange and most unhappy light in which

to regard what the Scriptures would have us consider our highest privileges and our choicest happiness. That the practice of the Church of Rome is in accordance with this is placed beyond all doubt, when it is known that the *repeating a certain number of prayers* is often enjoined as a *penance or punishment for sin*.

OF EXTREME UNCTION.

PAGE 272, CHAPTER 1.

Here it is said that the institution of extreme unction by our Lord is implied by Mark vi. 13, where it is said of the Apostles, that "they anointed with oil many that were sick, and healed them." But, by-and-bye, Session 22, ch. 1, we are told that the Christian priesthood was not instituted until our Lord's last supper. Either then, extreme unction is no sacrament, or they who are no priests can administer a sacrament; for the Apostles were not priests, according to the Church of Rome, at the time spoken of by St. Mark. But further, a sacrament is a visible form of invisible grace; but the passage in St. Mark speaks only of healing the body; and therefore Cajetan, as cited by Catharinus, rejects this text as inapplicable to this sacrament; and Suarez (in Part. iii. disp. 39. sect. 1. n. 5), says, that when the Apostles are said to anoint the sick and heal them, (Mark vi. 13) this was not said in reference to the sacrament of unction, because their cures had not of themselves an immediate respect to the soul." Nor will this pretended sacrament derive more assistance from the passage in St. James, in which they say that the institution by our Lord is proclaimed and declared by that Apostle, at least, if Cardinal Cajetan is any authority, who is thus cited by Catharinus in his *Annotationes*, Paris, 1535, p. 191. de Sacramento Unctionis Extremæ. "Sed et quod scribit B. Jacobus, 'Infirmatur quis in vobis?' &c. pariter negat reverendissimus ad hoc sacramentum pertinere, ita scribens, nec ex verbis, nec ex effectu, verba hæc loquuntur de sacramentali unctione extremæ unctionis, sed magis de unctione quam instituit Dominus

Jesus exercendum in ægrotis. Textus enim non dicit, Infirmatur quis ad mortem? sed absolute, Infirmatur quis?" &c. But that this rite, which they now call a sacrament, was originally applied chiefly to the healing of the body, is manifest from the prayers which accompanied it. "Cura quæsumus, Redemptor noster, gratia Spiritus Sancti *languores istius infirmi*," and so the directions, "*in loco ubi plus dolor imminet, amplius perungatur*." Let the patient have most oil applied in the part where the pain is greatest. (Sacr. Gregor. by Menard, Paris, 1542, p. 252.) From all which we come to the conclusion that the allegations of the Council of Trent on this matter must be pronounced "not proven." Which, if it were a mere opinion, would be of no great consequence. But when their assertion is supported by anathema, and every communicant in their Church bound to believe it as necessary to salvation, it serves to show the cruelty of this Roman mother both to her own children, and to them whom she reckons strangers. It is in vain that the Roman writers attempt to strengthen their cause by appeals to the Greek mysteries. The Greek mysteries and the Latin sacraments are not synonymous. And as concerns this of unction, which, (as its epithet "extreme," which the Romans have added, implies) is designed for persons *in articulo mortis*, or *in exitu vitæ*, as we have it in the third chapter; this derives as little countenance from the Greek Church as it does from St. James. For in the Greek Church, the service of anointing is used to persons in any illness; and is used by them solely for recovery from sickness, as the following prayer at the application of the oil, clearly shows. "O holy Father, the physician of our souls and bodies, who didst send thine only-begotten Son our Lord Jesus Christ, to heal all diseases, and to deliver us from death, heal this thy servant M. from the bodily infirmity under which he now labours, and raise him up by the grace of Christ." King's Greek Church. London, 1772, p. 321. It will be found also in Goar, *Rituale Græc.* Paris, 1647, p. 417. As to the expediency, or otherwise, of retaining the rite in the visitation of the sick, this is nothing to the present purpose. Let it

be as expedient as it may, which I am not denying, this in nowise proves it to be a sacrament. To this two things are wanting: 1. The *grace*, 2. the *institution* by Christ. On the former point we have spoken: as to the latter, when we find Bishop Doyle in answer to the question, "When did Christ institute it?" obliged to answer, "The time is uncertain; some think it was instituted at his last supper; other that it was done betwixt his resurrection and ascension," (either of which expositions is at variance with the Trent reference to Mark vi.) we may well leave the matter without further comment.

CANONS ON THE SACRAMENT OF REPENTANCE.

PAGE 279, CANON 3.

The Church of Rome here denounces anathema upon all who shall interpret John xx. 22, otherwise than of the sacrament of repentance. But Cyprian in his Epistle to Jubanus concerning the invalidity of heretical baptism, expounds the text of baptism, for after citing it, he adds, "*Unde intelligimus non nisi in Ecclesia præpositis, et in Evangelica lege ac dominica ordinatione fundatis, licere baptizare, et remissam peccatorum dare.*" Wirceburg, 1782, vol. i. p. 235.

PAGE 279, CANON 4.

Here we find, that although, as was seen above, chapter 4, contrition with the *wish* for this sacrament, will avail for reconciliation without the rite itself; contrition with the rite, will not avail, unless it be followed with satisfaction, i. e. acts of penitential punishment. Ambrose's observation is apt here: "*Lacrymas Petri lego, non lego satisfactionem,*" in Luc. xxii. 63. For this would-be sacrament has this peculiarity, that its grace does not accompany it, but depends upon something to be done afterwards by the penitent, who is thus made his own administrator. For he who applies the grace of a sacrament to a man, which is here said to be withheld till the works of penance are performed, must needs be the minister of the sacrament.

PAGE 281, CANON 6.

Here sacramental confession is affirmed to be of divine institution, and auricular confession likewise, and he is accursed who shall deny it. This is bravely said; yet the Fathers might have recollected that in the Latin Church as late as 813, it was matter of dispute whether there was need to confess to a priest at all, as appears from the thirty-third canon of the Council of Cabaillon, which is as follows: “*Quidam Deo solummodo confiteri debere dicunt peccata, quidam vero sacerdotibus confitenda esse percensent: quod utrumque non sine magno fructu intra sanctam fit Ecclesiam. Ita dumtaxat ut et Deo, qui remissor est peccatorum, confiteamur peccata nostra, et cum David dicamus, Delictum meum cognitum tibi feci, &c. et secundum institutionem Apostoli, confiteamur alterutrum peccata nostra, et oremus pro invicem ut salvemur. Confessio itaque quæ Deo fit, purgat peccata, ea vero quæ sacerdoti fit, docet qualiter ipsa purgentur peccata,*” &c.—Conc. vii. 1279. Was Leo the Third asleep, that he could suffer such heresy to be broached and not denounced? But all the world knows, that till 1215, no decree of Pope or council can be adduced enjoining the *necessary* observance of such a custom. Then at the Council of Lateran, Innocent III. commanded it. As the Latin Church affords no sanction to the assertion of the Tridentine Fathers, so is it in vain to look for it among the Greeks, for there, as Socrates, Hist. Eccles. v. 19, and Sozomen, Hist. Eccles. vii. 16, inform us, the whole confessional was abolished by Nectarius, the Archbishop of Constantinople, in the 4th century, by reason of an indecency which was committed on a female penitent, when pursuing her penance; which, sure, he would not have ventured to have done had he deemed it a divine institution. Sozomen, in his account of the confessional, says, that the public confession in the presence of all the people, which formerly obtained, having been found grievous *φορτικὸν ὡς εἰκός*, a well-bred, *silent*, and prudent presbyter was set in charge of it; thus plainly denoting the change from public to auricular confessions. It was this

penitential presbyter whose office was abolished by Nectarius, who acted by the advice of Eudæmon, συγχωρῆσαι δὲ ἕκαστον, τῷ ἰδίῳ συνειδῶτι τῶν μυστηρίων μετέχειν. And the reason he assigned is one which the Church of Rome would have done well to bear in mind; οὕτω γὰρ μόνως ἔχειν τὴν ἐκκλησίαν τὸ ἀβλασφῆμητον.

PAGE 281, CANON 7.

Here the Fathers have stolen a march upon themselves. Not only is auricular confession in the general a divine institution, but the detailing every minute particular of every secret sin is also of divine right necessary to salvation; and he is accursed who shall deny it. *Macte virtute puer!* But what says St. Ambrose. "*Lavent lacrymæ delictum, quod voce pudor est confiteri, et veniæ fletus consulant, et verecundiæ. Lacrymæ sine horrore culpam loquuntur. Lacrymæ crimen sine offensione verecundiæ confitentur.*" In *Lucam. lib. x. c. 22. Edit. Venet. 1781. iv. 248.* And what says St. Chrysostom? "*Διὰ τοῦτο παρακαλῶ καὶ δέομαι καὶ ἀντιβολῶ, ἐξομολογεῖσθαι τῷ Θεῷ συνεχῶς. Οὐδὲ γὰρ εἰς θεάτρον σε ἄγω τῶν συνδούλων τῶν σῶν, οὐδὲ ἐκκαλύψαι τοῖς ἀνθρώποις ἀναγκάζω τὰ ἀμαρτήματα· τὸ συνειδὼς ἀνάπτυσσον ἔμπροσθεν τοῦ Θεοῦ, καὶ αὐτῷ δεῖξον τὰ τραύματα, καὶ παρ' αὐτοῦ τὰ φάρμακα αἴτησον.* (*Hom. v. de Incomprehensib. Dei Natura. Paris, 1834, i. p. 600.*) Are not Ambrose and Chrysostom as good witnesses of Catholic tradition as the cabal at Trent? Nay, their own Cardinals since, have staggered at the enormity of the assertion. We find Catharinus, in his *Annotations upon Cardinal Cajetan*, complaining: "*Circa pœnitentiæ sacramentum mirabile illud est, quod ubicumque de peccatorum confessione aliquid legitur in Scripturis, summa industria niti videtur ut sacramentalem auricularemque confessionem tollat.*" *Paris, 1531, p. 181.*

PAGE 283, CANON 9.

Here they are damned who affirm that the sacramental absolution of a priest is ministerial and not judicial. Deeper and deeper still! They have already in the lump damned

the whole Greek Church, and the Latin up to the thirteenth century; and having cut off in particular, Chrysostom and Ambrose by the seventh canon, proceed to do more execution with the ninth. Hear Jerome on Matt. xvi. 19. “Istum locum episcopi et presbyteri non intelligentes, aliquid sibi de Pharissæorum assumunt supercilio: ut vel damnent innocentes, vel solvere se noxios arbitrentur: cum apud Deum *non sententia sacerdotum*, sed reorum vita quæretur. Legimus in Levitico de leprosis: ubi jubentur, ut ostendant se sacerdotibus: et si lepram habuerint, tunc a sacerdote immundi fiant; non quo sacerdotes leprosos faciant et immundos, sed quo habeant notitiam leprosi, et non leprosi: et possint discernere qui mundus quive immundus sit. Quomodo ergo ibi leprosum sacerdos mundum vel immundum facit; sic et hic alligat, vel solvit episcopus et presbyter: non eos qui insontes sunt vel noxii, sed pro officio suo, cum peccatorum audierit varietates, scit qui ligandus sit, qui solvendus.”

Hear Clemens Alexandrinus, Pædag. lib. i. c. 8. Edit. Lugd. 1616, p. 86, speaking of our Lord: “Διὰ τοῦτο μόνος οὗτος οἷός τε ἀφιέναι τὰ πλημμελήματα ὑπὸ τοῦ πατρὸς τῶν ὄλων, ὁ ταχθεὶς παιδαγωγὸς ἡμῶν, μόνος ὁ τῆς ὑπακοῆς διακρίναι τὴν παρακοὴν δυνάμενος.” Ambrose, De Spir. Sanct. lib. iii. c. 18. Venet. 1781. ii. 479. “Ecce quia per Spiritum Sanctum peccata donantur. Homines autem in remissionem peccatorum *ministerium suum exhibent, non jus alicujus potestatis exercent.*” Cyprian, De lapsis. Edit. Wirceb. i. p. 334. “Nemo se fallat, nemo se decipiat. Solus Dominus misereri potest. Veniam peccatis, quæ in ipsum commissa sunt, solus potest ille largiri, qui peccata nostra portavit, qui pro nobis doluit, quem Deus tradidit pro peccatis nostris. Homo Deo esse non potest major; *nec remittere aut donare indulgentia sua servus potest*, quod in Dominum delicto graviore commissum est.” Optatus, book v. Edit. Wirceb. tom. i. 86—93. “Cum ergo videatis, omnes, qui baptizant, *operarios* esse non *dominos*, et sacramenta per se esse sancta, non per homines, quid est quod vobis tantum vindicatis?” “Non enim potest id munus ab homine dari quod divinum est.” “Vi-

dete Deum esse datorem : videte Deum unumquemque mundare. Sordes enim et maculas mentis lavare non potest, nisi Deus, qui ejusdem fabricator est mentis.” “*Nolite vobis majestatis dominium vindicare.*” Christi vox est invitantis, Venite, benedicti patris mei : veniunt gentes ad gratiam. Exhibet ille, qui invitare dignatus est : *ministerium exercet turba famulorum.*”

PAGE 290.—(*Communion in One Kind.*)

The Council has done well to keep out of sight the real question ; which is not whether the people are bound to receive in both kinds, for that rests with the clergy, and the people can receive no more than the clergy are willing to give. But the question is, whether the priests are or are not bound to administer in both kinds. On this the council says nothing ; and wisely, because as the Church of Rome grounds the commission of priesthood upon the words, “Do this in remembrance of me,” it is clear that where the cup is not administered, that commission is violated. For it was in reference to the cup, as well as to the bread, that our Lord spoke these words. Do this—do what? Do as I have done ; offer bread and wine to God, consecrating them by prayer and thanksgiving, and then distribute them to the faithful who are present, that they may be partakers in my body and my blood. The Catholic writers condemned by the anathemas of the first and second canons, will be found in the Appendix. There being no dispute between the Churches of England and Rome in the matter of infant communion, considered in the fourth chapter, and fourth canon ; there is no need here to enter into a consideration of it.

PAGE 298.—(*Of the Sacrifice of the Mass.*)

The service of the Holy Eucharist being two-fold, a sacrifice and a sacrament, care must be taken, lest in explaining the nature of it, or opposing errors concerning it, we so magnify one portion as to put the other out of sight ; “lest of two parts we have but one.” Our quarrel with the Church of Rome in this matter, is

not that she has termed this holy rite a sacrifice, but that, in defining the nature of that sacrifice, she has countenanced errors of the most fearful kind. I say countenanced, rather than inculcated; because, notwithstanding all that has been said upon the subject, the definitions of the Council of Trent will, upon examination, be found to be so vague, so inconsistent, so self-contradictory, as to afford latitude for almost any explanation; and in point of practice, the most different opinions upon the point have been broached and openly maintained by different individuals in the Roman communion.

Thus, while Harding the Jesuit, contends that "Christ was twice immolated," has *twice* shed his blood, once in the Eucharist, and once on the cross; and that the sacrifice of the Eucharist is a *reiteration* of that upon the cross: while Le Quien maintains that the sacrifice of the Eucharist is a real sacrifice, and a *continuation* of that upon the cross. (Tom. ii. p. 274, cited by Courayer in his defence, ii. 146.) Cardinal Perron, du S. Sacr. de l'Eucharistie, Paris, 1622, p. 348, declares that the Christian sacrifice is a *figure* or *pattern* (*figure ou exemplaire*) of that upon the cross: Cassander, that Christ is there offered by *mystical representation* and *commemoration*; "*idem illud corpus Christi ex ipsius mandato, quotidie offerunt per mysticam repræsentationem et commemorationem sacrificii semel peracti . . . Sacrificii Christi in imagine repræsentatio, quo non efficitur nova propitiatio et remissio peccatorum, sed ea quæ semel sufficienter in cruce facta est, nobis quoque efficax esse postulatur:*" (Op. p. 998, Paris, 1616, cited by Courayer, defence of his dissertation, ii. p. 177). and Cardinal Richelieu, that a *mystical* and *figurative* death is sufficient to establish the essence of a true sacrifice.

That these and many more varieties of opinion may all find shelter and excuse in the Tridentine decrees, will be plain to all who consider that the Fathers in that council declare Christ's presence there to be not natural, but only sacramental; yet at the same time substantial, but so that it is also supersubstantial; that the sacrifice of the Eucharist is only *representative* of that

upon the cross ; and yet that at the same time it is *of itself propitiatory*, for that the same Christ is contained and offered up in it, and that the difference between the two is only in the *manner of the offering* : but that notwithstanding it is only *applicative of the saving virtue of the others*. The decision which we have seen above, that that which is upon the altar or in the priest's hands, or carried on their shoulders, is the God who is to be worshipped with Latria, might seem conclusive evidence that the sacrificing of our Lord in the Eucharist was intended to be real and actual, were it not that in the fourth chapter and sixth canon of this Session, they maintain with anathema the orthodoxy of their Eucharistic service, which they call the canon of the mass, than which nothing can be more directly opposed to such blasphemous fables and dangerous deceits. For the prayer of oblation in that canon, is in effect the same as that which is to be found in all the ancient liturgies, and is simply an oblation of the elements of bread and wine.

“*Oblation*. Wherefore, O Lord, we Thy servants, and also Thy holy people, having in remembrance (not repeating it, or doing it over again like Harding and Bossuet,) both the blessed Passion of the same, Thy Son, Christ our Lord, as also his resurrection from the dead, and likewise his triumphant ascension into the heavens, *offer* unto thy glorious majesty *of Thine own gifts and presents*, a pure Host, an holy Host, an immaculate Host, *the holy bread* of eternal life, and *the cup* of everlasting salvation.” And lest any should think that the terms “pure Host,” and “immaculate Host,” are more than could be applied to the simple elements, they will find in the continuance of the prayer, the selfsame terms applied to the offering of Melchisedech : and I suppose not even Harding himself, nor Le Quien, ever imagined that transubstantiation had taken place then, or that *Melchisedech actually sacrificed our Lord*. In the Oriental liturgies the same thing is to be observed : I mean that the highest imaginable terms are used to that which Irenæus calls the new oblation of the New Testament, the offering of the crea-

tures of bread and wine, as a thanksgiving memorial of the death and passion of the Lamb of God. In the liturgy of St. James it is styled "the tremendous unbloody sacrifice;" in the liturgy of St. John Chrysostom, "this reasonable and unbloody sacrifice." And that in the Oriental liturgies these high terms are applied to the elements previously to their sacramental conversion, is plain from this, namely, that it is not till after the act of oblation with these expressions, that the prayer of consecration or sacramental conversion follows, for the descent of the Holy Spirit, that he may make the gifts the body and blood of Christ for the blessing of the partakers; and that a repetition of the offering is not to be found. So utterly are the novel dogmas of Rome without shadow of countenance from their own and other ancient liturgies, into the imagination of the compilers of which the idea of *actually sacrificing* our Lord Himself never seems to have entered. Nor do I think that a man can need higher and more convincing evidence against the doctrines of transubstantiation, as taught by the Council of Trent, and that of the sacrifice of the mass, as understood by Harding and Le Quien to be taught by the same, than is afforded by these liturgies.

PAGE 299, CHAPTER 1.—(*Offered to God the Father, His body and His blood, under the species of bread and wine.*)

If this be so, it is conclusive evidence against the Roman fiction (not uncountenanced by our own liturgy, but destitute of all countenance whatever from any other,) that the conversion of the elements, be it substantial, or be it sacramental, is effected by the words, "This is my body:" for the *act of oblation* was prior to the utterance of these words, which were used by our Lord *at the distribution* of that which had been already offered and consecrated: the order being, He took bread, blessed, gave thanks, brake, distributed, and said, this is my body. But if they prefer abiding by the *Hoc est corpus* change, then it is clear that our Lord merely offered bread and wine in prefiguration of

that sacrifice which He has bidden us commemorate by the same. This, as I have already shewn, is all that the ancient liturgies contemplated. And to this purpose is that saying of St. Augustine, cited in the canon law. (Decret. iii. P. de Consecr. dist. ii. § 32.) "*Sacrificium visibile, invisibile est sacramentum.*" (De Civitate Dei, lib. x. c. 5.)

PAGE 300.—(*Himself to be sacrificed by the Church.*)

If by this is meant that our Lord is really and actually sacrificed in the Eucharist, as Harding contended, it is simple downright blasphemy. If all that it means is, that there is a commemorative sacrifice of His death; in other words that the oblation of bread and wine in obedience to His institution, is an action representing, and commemorating, and *presenting before God*, that great and only sacrifice which sense is warranted by the context, and in this sense it is used by many of their most eminent writers—we have no objections to offer to it. For in this sense it has been again and again acknowledged by our most eminent divines. Thus *Archbishop Bramhall*, in his works, Dublin, 1677, p. 36. "We acknowledge a representation of that sacrifice to God the Father, we acknowledge an impetration of the benefit of it, we maintain an application of its virtue: so here is a commemorative, impetrative sacrifice." *Mede*, Christian Sacrifice, book ii. c. 7. "The sacrament of the body and blood of Christ, or the Lord's Supper, is a sacrifice according to the style of the ancient Church. It is one thing to say, that the Lord's Supper is a sacrifice, and another to say that Christ is properly sacrificed therein." (Ibid. c. 9.) "Although the Eucharist be a sacrifice, yet is Christ in this sacrifice no otherwise offered than by way of commemoration only of His sacrifice once offered. But this commemoration which is to be made to God His Father, is not, as is commonly supposed, a bare remembering or putting ourselves in mind, but a putting God in mind. The commemoration therein must be made to God." *Mason*, Vindic.

Eccles. Anglic. Lond. 1625, p. 566. "On the cross there was a true, real, proper, and substantial shedding of blood; in the Eucharist it is improper, mystical, commemorative, and representative." *Jewell*, Replie to Harding, Lond. 1609, p. 424. He cites Chrysostom, in Epist. ad Hebræos Homil. xvii. who says, "We offer indeed, but in remembrance of His death. This sacrifice is an example of that sacrifice. This that we do, is done in remembrance of that that was done. We offer up the same that Christ offered, or rather, we work the remembrance of that sacrifice:" and then Jewell adds, "Thus we offer up Christ, that is to say, an example, a commemoration, a remembrance of the death of Christ. This kind of sacrifice was never denied." *Archbishop Cranmer*, cited by Collier, Eccles. Hist. ii. p. 243. "The oblation and sacrifice of Christ in the mass is not so called because Christ indeed is there offered and sacrificed by the priest and people, for that was done but once by Himself upon the cross: but it is so called because it is a memory and representation of that very true sacrifice and immolation." *Bishop Andrews*, Seventh Serm. on Resurrect. 1641, p. 453, "This is it in the Eucharist that answereth to the sacrifice in the Passover, the memorial to the figure. To them it was, Do this in prefiguration of me; to us, in commemoration of me. To them, foreshow; to us, show forth. By the same rule that theirs was, by the same may ours be termed a sacrifice. In rigour of speech neither of them. For, to speak after the exact manner of divinity, there is but one only sacrifice properly so called." Ibid. Answer to Cardinal Perron. Lond. 1629, p. 6, "The Eucharist ever was, and by us is considered, both a sacrament and a sacrifice."

Compare these with *Cardinal Perron*, du S. Sacrement de l'Eucharistie, Paris, 1622, p. 348. "Que l'action du sacrifice externe de l'Eglise soit figure ou exemplaire de ces grands mystères là, à sçavoir de l'occision du corps de Christ en la croix." *De Marca*, Traité de l'Eucharistie, p. 3, cited by Courayer, in his defence of his dissertation upon the English Ordinations, lib. iv. "L'Eucharistie ainsi composée nous sert de mémoire du

sacrifice de la croix. Cette commemoration célébrée en l'Eucharistie s'appelle sacrifice par les Pères." *Mærat*, in *Sum. Theolog. Thom. Aquin.* Paris, 1633, tom. iii. p. 416, "Appellatur incruenta Christi immolatio illa actio, quæ est vera expressaque cruentæ Christi immolationis figura seu repræsentatio et per quam efficitur aliquid quod Christum mortuum repræsentat: sola autem consecratio hujusmodi actio est." *Clingius*, *Sum. doct. Chr.* Colon. 1570, p. 299, "Mendacium est quod Missa sit novum vel distinctum aut singulare sacrificium . . sed est solum memoria istius sacrificii quod (quæ ?) non meretur remissionem; sed oratio, seu petitio est ut nobis condonetur remissio peccatorum propter actum crucis." *Ibid.* p. 283, "Missa est memoria solum Christi passionis et instituta ad memoriam non ad remissionem peccatorum. Non enim ob manducationem et potationem est promissa remissio, sed ob traditionem corporis et sanguinis effusionem est promissa salus credenti." *Cardinal Hosius*, c. 40. Colon. 1584, p. 106, "Sacrificium hoc vocat exemplar illius, quod in cruce peractum est. Ibi enim vere oblatus, vere passus, vere mortuus est: hic eorum quæ ibi acta sunt, fit repræsentatio." *Ibid.* ch. 41, p. 113, "Admonemur Christi passionis, atque hac ratione vocatur hoc sacramentum sacrificium. Sic enim a Cypriano dictum est: passio Christi est sacrificium quod offerimus." *Cassander*, *Opera*, Paris, 1616, p. 998, "Manifestum est enim veterem illam Ecclesiam ita semper sensisse: corpus et sanguinem Christi semel in cruce oblata, ad salutem totius mundi victimam esse perpetuam, quæ semel oblata consumi non potest, sed efficax manet ad remissionem quotidianorum delictorum, quare et Christus in cœlis perpetuum habens sacerdotium quotidie hanc perennem victimam pro nobis quodammodo offert, quando apud patrem interpellat pro nobis. Itaque Ecclesiæ ministri idem illud corpus Christi, ex ipsius mandato quotidie offerunt, per mysticam repræsentationem et commemorationem sacrificii semel peracti, cujus sacrificii perpetuam victimam, in cœlis ad dexteram Patris assistantem in sacra mensa præsentem habent, per quam Deo Patri supplicant. Non igitur hic novum

est sacrificium, nam et eadem hic est nostra, quæ in cruce oblata fuit, et sacrificii illius in cruce peracti in mysterio commemoratio, et continuati in coelis sacerdotii et sacrificii Christi in imaginem repræsentatio, *quo non efficitur nova propitiatio, et remissio peccatorum*, sed ea quæ semel sufficienter in cruce facta est nobis quoque efficax esse postulatur.” And so just before the Council of Trent, we find the doctrine of the sacrifice in the holy Eucharist expounded by the chapter of Cologne in their antididagma set forth in opposition to the work which Herman, their Archbishop, had published under the directions of Bucer. Cologne, 1542, p. 56. “Cum jam (passionem Christus) subire decrevisset, instituit et reliquit nobis sui sacrificii imaginem quandam, tanquam sacrificium quo iterum atque iterum subinde in Ecclesiis sacrificaremus. Atque hoc ipsum est alterum istud sacrificium, non cruenta sed incruenta recordationis, gratiarum actionis, et laudis oblatio. Præcepitque ut sanctissimum illud sacrificium Patri cœlesti iterum atque iterum ac semper quousque veniat, spiritualiter et commemorative offeramus, non ad demerendam eo primum remissionem peccatorum, quasi non sit per Christum semel in cruce omnibus credentibus plenarie et sufficienter impetrata, verum in ejus suæ redemptionis memoriam, hoc est, ut passionem ejus et mortem Deo Patri sanctissimis istis mysteriis mystice et figuraliter repræsentemus et proponamus.”

These extracts, to which others, if need be, could be added, suffice to show the wisdom of that caution with which the Church of England has expressed herself in the thirty-first Article upon this point: “The sacrifices of masses in the which it was commonly said that the priest did offer Christ for the quick and the dead, to have remission of pain and guilt, were blasphemous fables and dangerous deceits.” When it is considered by whom the Articles were drawn up, it is clear that this condemnation is not directed against the sacrifice of the mass understood as Cranmer expounded it, (see above, p. 393,) but against such a gross actual sacrifice as that for which Harding and other writers of the Roman communion have contended: but which is wholly

disclaimed by the writers I have adduced, since the Council of Trent, and is at utter variance with the collective exposition by the chapter of Cologne, a few years before the Council. The article does not hold out the notion which it condemns as one authoritatively taught in the Church of Rome ; but as a common report or superstition upon the subject. Many English persons have supposed that the framers of the article had the Tridentine decrees in view, and put forth their article with the express view of condemning those decrees ; but such persons forget that the English Articles were passed in 1552, and the Tridentine decrees upon the mass not till ten years afterwards, 1562. After all, the chief difficulty in allowing that exposition of the doctrine, as given by the Chapter of Cologne and the other writers here cited, and which vindicates it from the objectionable and revolting sense in which we have been taught to regard it, arises from the doctrine of transubstantiation. For if transubstantiation is supposed to have taken place in the recital of the words, “*hoc est corpus,*” which is the common Roman theory, it seems difficult to understand how the priest who offers up in his hand the transubstantiated thing, i. e. the actual substantial body and blood, and soul of Jesus Christ, can do, or suppose himself to do otherwise than actually, substantially, and in very deed, offer up afresh the Son of God. But both de Marca and Mærat since the Council of Trent, as Paschase Radbert, and others, had done before it, distinctly deny that there is any necessary connexion between transubstantiation and the sacrifice of the mass. Thus de Marca *Dissertat. Posth.* p. 114, “*Hinc colliges sacrificii rationem non esse ponendam in actu transubstantiationis.*” Mærat, Paris, 1633, tom. iii. p. 420, “*Octavum corollarium est transubstantiationem panis in Christi corpus et sanguinem ad Missæ sacrificium non pertinere. Novum est, substantialem quoque Christi in Eucharistiæ productionem, ad Missæ sacrificium non spectare ;*” and so before, Paschasius Radbert, Paris, 1618, p. 1564, “*Veritas ergo est, dum corpus Christi et sanguis virtute Spiritus in verbo ipsius ex panis vinique substantia efficitur.*

Figura vero dum sacerdos quasi aliud exterius gerens, ob recordationem sacræ passionis ad aram, quod semel gestum est, quotidie immolat agnum." I will not attempt myself to reconcile the apparent contradictions; but having set the statements before my readers, will leave them for their consideration, with a strong desire that they may find themselves at liberty to come to the conclusion to which common charity compels us to wish to come, namely, that the sacrifice of the mass in its damnable sense, is not necessarily taught by the Council of Trent.

PAGE 301, CHAPTER 2.—(*Of itself truly propitiatory.*)

If the sacrifice of the mass is merely applicative of the virtue of that upon the cross, as we were told in the first chapter, then it is not of itself truly propitiatory: it is a contradiction in terms to assert it. If it be *of itself* truly propitiatory, then, as the Divine Wisdom does nothing unnecessarily, it can only be accounted for by some deficiency in that upon the cross, which thus appears, *ex necessitate rei*, to be denied to have been a full, perfect, and sufficient sacrifice. In a secondary sense, no doubt, the holy Eucharist, like any other act of worship, is propitiatory, and in a high degree, as being the chief act of Christian worship and adoration.

PAGE 302.—(*For the dead in Christ, who are not yet wholly cleansed.*)

Here purgatory shows itself. See upon that point the notes to the Council of Florence, above, page 354.

PAGE 303, CHAPTER 3.—(*Implores their patronage.*)

On the invocation of saints and angels, see below, Session 25. As to the honour paid to the memory of God's faithful servants, by recording their names in the service of the communion of the faithful, no objection is offered to that. It is a Catholic and primitive custom which in times of persecution, and when the

eminent servants of God were few, was reasonable and useful. When they became multiplied, as it was impossible to record all, it became an occasion for favoritism and distinctions, and the Church of England has, probably, judged wisely in discontinuing it.

PAGE 303, CHAPTER 4.—(*Sacred Canon.*)

Against the excellence of the ancient Canon Missæ I am not called upon to offer objections. Neither purgatory, nor transubstantiation, nor the invocation of saints, nor the actual sacrificing of Christ in the eucharist, can derive any support from it. On the contrary, when carefully weighed, it affords conclusive and unexceptionable evidence against these errors. As it is much less known than it deserves to be, I subjoin the Latin original as it stands in the Sacramentary of Gregory, a manuscript of the ninth century, published by Muratori. It is found also in the Sacramentarium Gelasianum, published by the same person from a manuscript of the eighth century, as he supposed : and also in the Missale Francorum, published by the same from a manuscript of the early part of the sixth century. Muratori's work was published at Venice, A. D. 1748. “*Sursum Corda.—Habemus ad Dominum.—Gratias agamus Domino Deo nostro.—Dignum et justum est.—Vere dignum et justum est, æquum et salutare, nos tibi semper et ubique gratias agere, Domine Sancte, Pater omnipotens, æterne Deus, per Christum Dominum nostrum, per quem majestatem tuam laudant angeli, adorant Dominationes, tremunt potestates, cœli cœlorumque virtutes ac beata seraphim socia exsultatione concelebrant. Cum quibus et nostras voces ut admitti jubeas, deprecamur supplici confessione dicentes : Sanctus, Sanctus, Sanctus, Dominus Deus, Sabaoth.—Te igitur, clementissime Pater, per Jesum Christum Filium tuum Dominum nostrum, supplices rogamus et petimus uti accepta habeas et benedicas hæc dona, hæc munera, hæc sancta sacrificia inlibata. In primis quæ tibi offerimus pro Ecclesia tua sancta Catholica, quam pacificare, custodire, adunare et regere digneris toto orbe Terrarum, una cum beatissimo famulo tuo papa nostra.—Me-*

mento, Domine, famulorum famularumque tuarum et omnium circumstantium, quorum tibi fides cognita est et nota devotio, qui tibi offerunt hoc sacrificium laudis pro se suisque omnibus, pro redemptione animarum suarum, pro spe salutis et incolumitatis suæ, tibi que reddunt vota sua æterno Deo uno et vero.—Communicantes, et memoriam venerantes in primis gloriosæ semper Virginis Mariæ, Genetricis Dei et Domini nostri Jesu Christi, sed et beatorum Apostolorum ac Martyrum tuorum Petri, Pauli, Andreæ et omnium Sanctorum tuorum; quorum meritis precibusque concedas, ut in omnibus protectionis tuæ muniamur auxilio. Per Christum Dominum nostrum.—Hanc igitur oblationem servitutis nostræ, sed et cunctæ familiæ tuæ, quæsumus Domine ut placatus accipias, diesque nostros in tua pace disponas, atque ab æterna damnatione nos eripi, et in electorum tuorum jubeas grege numerari. Per Christum Dominum nostrum.—Quam oblationem tu, Deus, in omnibus quæsumus benedictam, adscriptam, ratam, rationabilem, acceptabilemque facere digneris, ut nobis corpus et sanguis fiat dilectissimi Filii tui Domini Dei nostri Jesu Christi: Qui pridie quam pateretur accepit panem in Sanctas ac venerabiles manus suas, elevatis oculis in cælum ad te Deum Patrem suum omnipotentem, tibi gratias agens, benedixit, fregit, dedit discipulis suis, dicens: Accipite et manducate ex hoc omnes. Hoc est corpus meum. Simili modo posteaquam cœnatum est, accipiens et hunc præclarum calicem in sanctas ac venerabiles manus suas, item tibi gratias agens, benedixit, dedit discipulis suis, dicens: Accipite et bibite ex eo omnes. Hic est enim calix sanguinis mei novi et æterni Testamenti, mysterium Fidei, qui pro vobis et pro multis effundetur in remissionem peccatorum. Hæc quotiescumque feceritis, in mei memoriam facietis.—Unde et memores, Domine, nos tui servi, sed et plebs tua Sancta, Christi Filii tui Domini Dei nostri tam beatæ passionis, nec non et ab inferis resurrectionis, sed et in cœlos gloriosæ ascensionis, offerimus præclaræ majestati tuæ de tuis donis ac datis, hostiam puram, hostiam sanctam, hostiam immaculatam, panem sanctum vitæ æternæ, et calicem salutis perpetuæ. Supra

quæ propitio ac sereno vultu respicere digneris, et accepta habere, sicuti accepta habere dignatus es munera pueri tui justi Abel, et Sacrificium Patriarchæ nostri Abrahæ, et quod tibi obtulit summus sacerdos tuus Melchisedech sanctum sacrificium, immaculatam hostiam. Supplices te rogamus, Omnipotens Deus, jube hæc perferri per manus angeli tui in sublime altare tuum in conspectu divinæ majestatis tuæ, ut quotquot ex hac altaris participatione Sacrosanctum Filii tui corpus et sanguinem sumpserimus, omni benedictione cœlesti et gratia repleamur. Per Christum Dominum nostrum.—Memento etiam Domine, famulorum famularumque tuarum qui nos præcesserunt cum signo Fidei, et dormiunt in somno pacis. Ipsis, et omnibus in Christo quiescentibus, locum refrigerii, lucis, et pacis, ut indulgeas, deprecamur. Per Christum Filium tuum Dominum nostrum.—Nobis quoque peccatoribus famulis de multitudine miserationum tuarum sperantibus partem aliquam et societatem donare digneris cum tuis sanctis Apostolis et Martyribus, cum Johanne, &c. et cum omnibus Sanctis tuis. Intra quorum nos consortium, non æstimator meriti, sed veniæ, quæsumus, largitor admitte. Per Christum Dominum nostrum. Per quem hæc omnia, Domine, semper bona creas, sanctificas, vivificas, benedicis, et præstas nobis. Per ipsum, et cum ipso, et in ipso est tibi Deo Patri Omnipotenti in unitate Spiritus Sancti omnis honor et gloria, per omnia sæcula sæculorum. Amen. Oremus. Præceptis salutaribus moniti, et divina institutione formati audemus dicere: Pater noster . . . sed libera nos a malo. Libera nos, quæsumus, Domine, ab omnibus malis præteritis, præsentibus, et futuris, intercedente beata et gloriosa semper Virgine, Dei genitrice Maria, et beatis Apostolis tuis Petro, et Paulo, atque Andrea, da propitius pacem in diebus nostris, ut ope misericordiæ tuæ adjuti, et a peccato simus semper liberi, et ab omni perturbatione securi. Per Dominum nostrum Jesum Christum Filium tuum qui tecum vivit et regnat Deus in unitate Spiritus Sancti, per omnia sæcula sæculorum. Amen. Pax Domini sit semper vobiscum.—Et cum Spiritu tuo.—Agnus Dei, qui tollis peccata Mundi, miserere nobis.

This Roman liturgy contains some usages which, by reason of the errors which they were cited to countenance, the Church of England has seen fit to discontinue. Of this kind are the prayers for the dead, which, however primitive and Catholic, however grateful to our feelings, and salutary, as serving to exemplify the communion of saints, were reluctantly laid aside, because the perverse Romans, in the teeth of all the evidence of ecclesiastical tradition, made use of them with the ignorant as arguments in favour of purgatory. I say they were reluctantly laid aside, because, not only were the prayers for the dead openly retained in the first Prayer Book under King Edward VI., but in the burial office in the Church of England to this day, he who desires to offer a prayer for the dead, will find one indirectly suited to his purpose in the last collect but one. Another instance of this kind presents itself in the allusion to the intercessions of the saints departed : which, however probable it may be, however reasonable to suppose, however apparently countenanced by the Scriptures, (for if Dives could pray for his brethren, much more might Lazarus in Abraham's bosom), could no longer in safety be permitted when it was found to lead to prayers to the saints and to the imputing to them the attributes of omniscience and ubiquity peculiar to the Godhead, without which, simultaneous addresses to them from all parts of the world became a demonstrable absurdity, to use no stronger language. But while the ancient Roman Liturgy contains practices which the Church of England has seen fit, in prudence, to discontinue, it contains nothing which she has thought necessary to point out as worthy of censure, but affords, as was before observed, satisfactory evidence against many of the modern Roman tenets, which have been introduced since the framing or compiling of the Canon Actionis, which is its ancient title.

PAGE 306, CHAPTER 6.—(*Spiritually Communicate.*)

Nothing can mark more distinctly the departure of the Roman Church from primitive views than this chapter. Conduct, which,

under the former discipline, would have been punished with suspension, is here "approved and commended" as "spiritual communion."—Ante-Nicene Code, 9, 10.

PAGE 106, CHAPTER 7.—(*Mix Water with the Wine.*)

It must in this point be admitted, that the Church of Rome adheres more strictly to primitive usages, and our Lord's example, than the Church of England. The cup which was used at the feast of the passover by the Jews, was a cup of mixed wine and water; it was therefore a mixed cup that our Lord consecrated. So the Primitive Church appears to have received and practised. As may be seen by reference to the Oriental Liturgies, to the African Canons 37, and Trullan 32; and to Justin Martyr, Irenæus, Clemens Alexandrinus, and Cyprian. The English Reformers retained this observance in the first Liturgy of King Edward VI. But it was one, among many other estimable rites, which were removed to satisfy the senseless objections of Calvin and other foreigners. As no valid reason has ever been offered for the omission of this rite, it is impossible not to regret a determination should thus, causelessly, give to our opponents the shadow of an objection.

PAGE 307, CHAPTER 8.—(*Common Tongue.*)

How greatly this is at variance with the decree of the Lateran Council, may be seen by referring to page 141. Still there is no *prohibition* of the sacraments in the common tongue: and it rests, apparently, with every bishop in the Roman communion, to obey, either the injunction of the former council, which directs the common tongue to be used; or the spirit of this, which intimates a disapproval. In point of fact, the use of the common tongue has been conceded at different times to different countries in the Roman communion, and to this day obtains with the Maronites, who are in full communion with Rome. See La Martine's *Pilgrimage*, vol. ii. p. 160.

PAGE 312.—(*On the Petition for conceding the Cup.*)

On this subject see above, page 353, and more in the Appendix. One cannot but admire the singular reverence with which it is left to the Bishop of Rome, our most holy lord, to decide as to whether and where the priests of God's altar shall be allowed to celebrate the highest rite of Christian worship, according to the institution of Christ Himself.

ON THE SACRAMENT OF ORDER.

PAGE 316, CHAPTER 3.—(*One of the Seven Sacraments.*)

That ordination is a means of grace, and that it was ordained of Christ Himself, God forbid that any Christian should deny. But grace alone does not constitute a sacrament, to which, according to the definition of both churches, an outward and *visible* sign, ordained by Him is requisite ; where is this to be found in ordination ? With the exception of this, and of the anathemas at the end of the canons, we have little or no objection to offer to the decrees on this point.

ON THE SACRAMENT OF MATRIMONY.

PAGE 326, CANON 1.

Of all the rites to which the style of "sacrament" is given in the Church of Rome, that which seems most unworthy of the name, is matrimony : which (as Bishop Stillingfleet well observes,) "having its institution in *Paradise*, one would wonder how it came into men's heads to call it a *sacrament of the New Law*, instituted by Christ ; especially when the grace given by it supposes man in a fallen condition."—See Council of Trent disapproved by Catholic tradition, p. 97.

It is curious to observe the shifts to which their catechists are driven to uphold the pretension in the sight of the people. "Where was it made a sacrament of the new law?" *Answer.* Where and when Christ instituted this sacrament is *uncertain, (and yet to be believed on pain of damnation)*. Some think it done, or at least insinuated at the wedding at Cana in Galilee; others, more probably, say it was done when Christ declared the indissolubility of marriage." "What is the matter of this sacrament?" *Answer.* "The mutual consent of the parties, and giving themselves to one another." See the late Bishop Doyle's *Abridgement of Christian doctrine*. According to this, the ministers of this sacrament are the man and woman who are united in marriage. As to outward visible forms significative of and conveying inward grace, which their own definition requires, they can show none. And it is worthy of record that the canonists in general peremptorily denied that matrimony confers grace, without which it cannot be a sacrament. Bellarmine set himself to refute the objections advanced by Durandus on this point. The objections and answers will be found in Bishop Stillingfleet's work above referred to. I will not lengthen this publication, already extended far beyond what I had contemplated, by transcribing them all: only one is too remarkable to be passed unnoticed. "The marriage of infidels was good and valid, and their baptism adds nothing to it; but it was no sacrament before, and therefore not after." Bellarmine answers, "That it becomes a sacrament after." So that, as Stillingfleet well observes, there is a sacrament without either matter or form; for there is no new marriage. p. 101.

SESSION XXV.

CONCERNING PURGATORY.

On this question see above, page 354.

ON THE INVOCATION OF SAINTS, AND ON THE SACRED IMAGES.

PAGE 335.—(*To invoke them.*)

The Ancient Church, as an act of piety, charity, sacred remembrance, and Christian brotherhood, prayed *for* the saints, the Virgin Mary, and all. See above, page 355. The Church of Rome prays *to* them. That is the difference. The first Council which decreed this invocation and intercession, is denounced by the Romans themselves as schismatical and heretical : it was the Council at Constantinople, under Constantine Copronymus. Nor have all the researches of the Roman advocates availed to adduce from the early ages one single writer, layman or ecclesiastic, who has enjoined this practice as a duty. All that they have succeeded in showing is, that in the course of the first five centuries several individual writers are to be found who commend the practice as useful. Against these I will cite the following ; and from a comparison of the passages cited on both sides, it will be clear that, although, notwithstanding the reproof of the Apostle (Col. ii. 18.), the invocation of angels, and afterwards of saints, obtained in some places in the Christian Church, it was always an open point which men were free to reject or not, as they might think fit ; and that therefore both the Council of Copronymus, in the eighth century, and the Council of Trent in the sixteenth, were violating ecclesiastical tradition, when by their anathemas they sought to abridge Christian liberty by confirming a corrupt and foolish custom ; especially when the caution of the Apostle Paul, and the decree of the Council of Laodicæa (see above, pp. 40, 55), are taken into consideration. It is a remarkable thing, that among

all the liturgies which Messrs. Kirke and Berrington have cited (in their late volume, entitled "The Faith of the Catholics," Lond. 1830), amounting to eleven, only one is to be found, and that of the Nestorian heretics, containing an invocation *to* a saint for intercession. Thus showing how wide a distinction is to be drawn between the excited expressions of individual writers, and the *authorized* practice of the *Church*. All the other liturgies do no more than the Roman canon of the mass, given above, p. 400, namely, 1st, *assume*, generally, that the saints departed pray for the saints militant, and 2dly, pray to God to hear their intercessions. This is no more tantamount to an invocation of the saints, than a prayer to God for the assistance of the angels, would be tantamount to a prayer to the angels themselves.

ORIGEN, *Contra Celsum*, V. § 4, 5.—Edit. Wirceb. ii. p. 8.

Πᾶσαν μὲν γὰρ δέησιν, καὶ προσευχὴν, καὶ ἔντευξιν, καὶ εὐχαριστίαν, ἀναπεμπτέον τῷ ἐπὶ πᾶσι Θεῷ . . . Ἀγγέλους γὰρ καλέσαι μὴ ἀναλαβόντας τὴν ὑπὲρ ἀνθρώπους περὶ αὐτῶν ἐπιστήμην, οὐκ εὐλογον.

Contra Celsum, viii. § 26. tom. ii. 438.

Μόνῳ γὰρ προσευκτέον τῷ ἐπὶ πᾶσι Θεῷ, καὶ προσευκτέον γε τῷ μονογεγεῖ, καὶ πρωτοτόκῳ πάσης κτίσεως, λόγῳ Θεοῦ, καὶ ἀξιωτέον αὐτὸν, ὡς ἀρχιερέα, τὴν ἐπ' αὐτὸν φθάσασαν ἡμῶν εὐχὴν ἀναφέρειν ἐπὶ τὸν Θεὸν αὐτοῦ καὶ Θεὸν ἡμῶν, καὶ πατέρα αὐτοῦ καὶ πατέρα τῶν βιούντων κατὰ τὸν λόγον τοῦ Θεοῦ.

Ibid. § 57, p. 496.

Κἂν ἴδωμεν δὲ μὴ δαίμονας τινας, ἀγγέλους δὲ τεταγμένους ἐπὶ τῶν τῆς γῆς καρπῶν, καὶ ἐπὶ τῆς τῶν ζώων γενέσεως, εὐφημοῦμεν αὐτοὺς, καὶ μακαρίζομεν, ἐγχειρισθέντας ὑπὸ τοῦ Θεοῦ τὰ χρήσιμα τῷ γένει ἡμῶν· οὐ μὴν τὴν ὀφειλομένην πρὸς Θεὸν τιμὴν τούτοις ἀπονέμομεν.

Ibid. § 67, p. 512.

"Ὑμνους γὰρ εἰς μόνον τὸν ἐπὶ πᾶσι λέγομεν Θεὸν, καὶ τὸν μονογενῆ αὐτοῦ Λόγον καὶ Θεόν.

ATHANASIUS. *Orat. Cont. Arian.* iii. Paris, 1627, i. 394.

Πέτρος μὲν οὖν ὁ Ἀπόστολος προσκυνῆσαι θέλοντα Κορνήλιον κωλεύει, λέγων, ὅτι καὶ γὰρ ἄνθρωπός εἰμι. Ἀγγέλους δὲ θέλοντα προσκυνῆσαι τὸν Ἰωάννην ἐν τῇ Ἀποκαλύψει, κωλεύει, λέγων· Ὅρα μὴ, σύνδουλός σου εἰμὶ, καὶ τῶν ἀδελφῶν σου τῶν προφητῶν, καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου, τῷ Θεῷ προσκύνησον. οὐκοῦν Θεοῦ ἐστὶ μόνου τὸ προσκυνεῖσθαι, καὶ τοῦτο ἴσασι καὶ αὐτοὶ οἱ ἄγγελοι, ὅτι καὶ ἀλλήλους δόξαις ὑπερέχουσιν, ἀλλὰ κτίσματα πάντα εἰσὶ, καὶ οὐκ εἰσὶ τῶν προσκυνουμένων, ἀλλὰ τῶν προσκυνούντων τὸν δεσπότην.

EPIPHANIUS, *Adv. Hæres.* lib. iii. tom. ii. *Hæres.* 59. *sive* 79. Colyridianos. Edit. Petav. i. 1057.

§ 1. . . . ἐν ἡμέραις τισὶν ἔρτον προτιθέασι, καὶ ἀναφέρουσιν εἰς ὄνομα τῆς Μαρίας Θεὸν αἰτησάμενοι, κατὰ τὸ δυνατόν παραθυσόμεθα, ὅπως τῆς εἰδωλοποιουῦ ταύτης αἰρέσεως τὰς ρίζας ἐκτεμόντες, ἀπὸ τινῶν τὴν τοιαύτην λύσσαν καταλῦσαι ἐν Θεῷ δυνηθῶμεν. § 11. ἦτοι γὰρ ὡς αὐτὴν προσκυνοῦντες τὴν Μαρίαν, αὐτῇ προσφέρουσι τὴν κολλυρίδα αἱ ἀργαὶ αὗται γυναῖκες· ἦτοι ὑπὲρ αὐτῆς προσφέρειν ἐπιχειροῦσι τὴν προειρημένην ταύτην σαθρὰν κάρπωσιν. § 4. ναὶ δὴ παρθένος ἦν ἡ Παρθένοε, καὶ τετιμημένη, ἀλλ' οὐκ εἰς προσκύνησιν ἡμῖν δοθεῖσα, ἀλλὰ προσκυνούσα τὸν ἐξ αὐτῆς σαρκὶ γεγεννημένον. § 5. ποῖος προφητῶν ἐπέτρεψεν ἄνθρωπον προσκυνεῖσθαι, οὐ μὴν γυναῖκα λέγειν; ἐξαίρετον μὲν γὰρ ἐστὶ τὸ σκεῦος, ἀλλὰ γυνή, καὶ οὐδὲν τὴν φύσιν παρηλλαγμένη . . . εἰ γὰρ Ἀγγέλους προσκυνεῖσθαι οὐ θέλει, πόσῳ μᾶλλον τὴν ἀπὸ Ἀννης γεγεννημένην . . . οὐ μὲν ἑτέρως γεγεννημένην παρὰ τὴν τῶν ἀνθρώπων φύσιν, ἀλλὰ καθὼς πάντες ἐκ σπέρματος ἀνδρὸς καὶ μήτρας γυναικός. § 7. ἐν τιμῇ ἔστω Μαρία, ὁ δὲ Πατὴρ, καὶ Υἱὸς, καὶ ἅγιον Πνεῦμα προσκυνεῖσθω, τὴν Μαρίαν μηδεὶς προσκυνεῖτω.

The British adherents to the Roman dominion, who, from their intercourse with the members of the English Church, have imbibed some regard for orthodoxy, are eager to disclaim all idea of offering divine honours to the Blessed Virgin. I should be

sorry to doubt their sincerity. Some of their teachers have taken the same line. I do not doubt their wisdom. I should be sorry to attempt to fasten upon the first anything which they disclaim; nor would I wish, unnecessarily, to go out of my way to expose the inconsistency of the latter. But as it is a question of deep importance, in which, if possible, it is extremely desirable to arrive at the exact truth, I will venture to ask the persons of whom I have last spoken, (and I invite the others to observe the question, and the answer, if any, shall be forthcoming,) whether any competent authority in the Church of Rome has ever reprehended or stamped with any kind of disapproval, the Psalter of the Blessed Virgin, composed by Cardinal Bonaventure, heretofore in general use, and highly approved in the Roman communion, which, for ought that appears to the contrary, it still continues to be? This celebrated work consists of the Psalms of David, which have been altered in some respects. The chief object aimed at throughout, is to make each psalm an occasion of honouring the Virgin, which is effected by substituting Lady for Lord, in every passage which is applicable to our Saviour. Here then it is beyond the possibility of denial, that the *selfsame worship is offered to the Virgin, which David, in Spirit, offered to the eternal Son of God*. There is not a passage omitted. One might have thought that the text (Psalm cx. 1.) to which our Lord Himself referred the Jews, as an argument of *His own divinity*, (Matt. xxii, 43), might have staggered the seraphic Doctor, and that he would have shrunk from meddling with it. But no: in every edition which I have seen, there it stands, “The Lord said *unto my Lady*, sit thou on my right hand.” I ask again, has Cardinal Bonaventure’s Psalter of our Lady, been ever put in any Index prohibitorum or expurgandorum? It can hardly be expected, when, so late as 1832, we find the present Pope Gregory XVI. in his encyclical Epistle, declaring that the preservation of the Catholic faith rests *solely*, and Christian hope *entirely*, upon the Virgin; as thus, “That all may have a successful and happy issue, let us raise our eyes

to the blessed *Virgin Mary, who alone destroys heresies; who is our greatest hope, yea, the entire ground of our hope.*" That the adherents to the Roman schism in England might not lose the benefit of this edifying *Christian* instruction, it was printed *permissu superiorum*, in the "Laity's Directory," from which I have copied it. I further ask, is not the guilt of the Collyridian heresy chargeable, directly, upon Cardinal Bonaventure, and Pope Gregory XVI., and, indirectly, upon the existing authorities of the Roman schism in England?

GREGORY OF NYSSA, *Contra Eunomian. Orat.* 4. vol. ii. p. 144.

Οὐδὲν τῶν διὰ κρίσεως γεγονότων σεβάσμιον εἶναι τοῖς ἀνθρώποις ὁ θεὸς ἐνομοθέτησε λόγος.

AUGUSTINE. *In Ps.* 64. Edit. Benedict. iv. 633.

Ipse sacerdos est, qui nunc ingressus in interiora veli, solus ibi ex his qui carnem gestaverunt interpellat pro nobis.

In Ps. xevi. iv. p. 1045.

Respondent, non colimus mala dæmonia: angelos quos dicitis, ipsos et nos colimus, virtutes Dei magni, et ministeria Dei magni. Utinam ipsos colere velletis, faciliè ab ipsis disceretis non illos colere; audite angelum doctorem (Rev. xxii. 8.).

Ibid. vi. p. 11.

The thirty-ninth heresy he mentions is that of the "Angelici in Angelorum cultu inclinati."

THEODORET, *in Epist. Coloss.* ii. 18. Edit. Hal. 1771. iii. p. 490.

Οἱ τῷ νόμῳ συνηγοροῦντες, καὶ τοὺς ἀγγέλους σέβειν αὐτοῖς εἰσηγοῦντο, διὰ τούτων λέγοντες δεδόσθαι τὸν νόμον. ἔμεινε δὲ τοῦτο τὸ πάθος ἐν τῇ Φρυγίᾳ καὶ Πισιδίᾳ μέχρι πολλοῦ. οὗ δὴ χάριν καὶ συνέλθοῦσα σύνοδος ἐν Λαοδικείᾳ τῆς Φρυγίας νόμῳ κεκώλυκε τὸ τοῖς ἀγγέλοις προσεύχεσθαι· καὶ μέχρι δὲ τοῦ νῦν εὐκτήρια τοῦ ἁγίου Μιχαὴλ παρ' ἐκείνοις καὶ τοῖς ὁμόροις ἐκείνων ἐστὶν ἰδεῖν.

Ibid. iii. 17, p. 496.

Ἐπειδὴ γὰρ ἐκεῖνοι τοὺς ἀγγέλους σέβειν ἐκέλευον, αὐτὸς τὸ ἐναντίον παρεγγυᾷ, ὥστε καὶ τοὺς λόγους, καὶ τὰ ἔργα κοσμήσαι τῇ μνήμῃ τοῦ Δεσπότου Χριστοῦ. καὶ τῷ Θεῷ δὲ καὶ Πατρὶ τὴν εὐχαριστίαν δι' αὐτοῦ, φησιν, ἀναπέμπετε, μὴ διὰ τῶν ἀγγέλων.

PAGE 337.—(*Not because it is supposed, &c.*)

The multiplied cautions and disclaimers which the Council has put forth upon this subject, are unexceptionable witnesses of the infinite hazard to men's souls resulting from the practice of image-worship, under whatever specious names it may be covered. They serve, therefore, in all reason to condemn the rulers of a Church who, unnecessarily, put such a stumbling block in the way of the faithful. It will be seen below, in the Appendix, that the plea by which it is sought to excuse image-worship in the Church of Rome, namely, that the honour paid to the image is referred to the prototype, is the very same that the heathens alleged in defence of their image-worship. Is it possible that pious and well-intentioned persons in the Church of Rome can know these things, and yet feel no misgivings as to the course which their Church has taken?

ON INDULGENCES.

PAGE 339.—(*Use of Indulgences.*)

This word has a double meaning, and the claim here put forth is true or false, according to the sense in which it is understood. If by indulgences is only meant the power of remitting ecclesiastical censures, no question it has been used in all ages, and must be inherent in the commission to bind and loose. But if it means the power of remitting the fancied pains of purgatory, inflicted by God upon the souls of the departed, it rests, as is clear to all men, upon the fabrication of purgatory; can date no higher than it; and must be rejected together with it, as "a fond thing,

vainly invented, and grounded upon no warranty of Scripture, but rather repugnant to the word of God.” The mildness of this language will be seen presently. Their own writers testify to the modern nature of indulgences, and that they arose out of the novel superstition of purgatory. Thus Cardinal Fisher, Assertion, Luther. Confut. Antwerp, 1523, p. 111. “Multos fortasse movit indulgentiis istis non usque adeo fidere quod *earum usus* in Ecclesia videatur fuisse *recentior*, et *admodum sero* repertus apud Christianos. Quibus ego respondeo, non certo constare a quo primum tradi cœperint. Fuit tamen nonnullus earum usus, (ut aiunt) apud Romanos vetustissimos, quod ex stationibus in urbe frequentatissimis intelligi datur. . . . Nemo certe . . . jam dubitat orthodoxus an purgatorium sit, de quo tamen apud priscos illos nulla, vel quam rarissime, fiebat mentio. Sed et Græcis ad hunc usque diem non est creditum purgatorium esse. . . . Quamdiu nulla fuerat de purgatorio cura, nemo quæsit indulgentias; nam ex illo pendet omnis indulgentiarum existimatio: si tollas purgatorium, quorsum indulgentiis opus erit? . . . Cœperunt igitur indulgentiæ, postquam ad purgatorii cruciatus aliquamdiu trepidatum est.”

I said that the language of the English Articles is extremely mild in respect to indulgences; few will hesitate to assent to this, when they shall have read the following bulls, which are but specimens indicative of the system which obtained before the Reformation.

JULIUS II. Privilegia Commiss. Fabric. S. Petri. Bullarium, Rom. 1740. iii. 3. p. 315.

“Universis Christi fidelibus—qui—pias eleemosynas effectualiter posuerint, plenissimam omnium peccatorum suorum remissionem consequantur.”

LEO X. Const. 16. Hospital. B. M. V. Ibid. ibid. p. 420.

§ 17. Omnibus et singulis . . . Christi fidelibus qui Archihospitale . . . in S. Jac. et Concept. B. M. festivitatis . . .

visitaverint et pro dictorum subsidio prout sua cuique conscientia dictitaverit, manus porrexerint adjutrices, quotiens id fecerint, totiens plenariam omnium peccatorum suorum, de quibus corde contriti, atque ore confessi fuerint, indulgentiam et remissionem elargimur.

LEO X. Const. 46. Indul. Confrat. Rosarii B. M. V. Ibid. ibid.
p. 495.

§ 3. Omnibus et singulis dictæ confraternitatis confratribus in singulis quinque B. M. V. præcipuis festivitibus *centum*, et quoties per se, vel per alium dictum Rosarium legerent vel legi facerent, seu sabbatis et festivis diebus decantationi. Salve Regina interessent 40 *dies* indulgentiarum.

§ 5. Universis et singulis Christi fidelibus modo prædicto orare volentibus . . . pro qualibet vice. . . . pro qualibet quinquagena præfati Psalteriis, *quinque annos* et *totidem quadragenas* de injunctis pœnitentiis, in Domino relaxavit.

§ 6. Omnibus de dicta fraternitate et per hebdomadam dicerent Psalterium B. M. V. plenariam omnium peccatorum suorum remissionem semel in vita, et semel mortis articulo concessit.

§ 7. Eisdem confratribus pro quolibet Rosario centum dies indulgentiarum et indulgentiam 40 dierum. . . .

§ 10. Singulis ac universis dictæ confraternitatis confratribus vere pœnitent. et Confess. seu Confit. propos. habent. qui ter in hebdomada dictum Rosarium devote oraverint, quod qualibet vice alios decem annos et totidem quadragenas de injunctis pœnitentiis relaxamus.

This Psalter consisted of saying "Ave Maria" 150 times, and repeating the Lord's Prayer after every tenth salutation.—Bullarium, iii. p. 3. 172.

PAGE 340.—(*On the Index of Books, the Catechism, Breviary, and Missal.*)

Here is the authority for the Index Librorum prohibitorum, the

Catechismus ad Parochos, the Breviarium, and Missale Romanum. But as the Council has not enjoined the reception of all these under anathema, the members of the Church of Rome are not strictly bound to receive more of them than they think fit.

PAGE 341.—(*On the Reception and Observation of the Decrees of the Council.*)

This is the end of human infallibility! This is her last dying speech, in which she owns it to be possible, and provides accordingly, that she may need a fallible exposition of her infallible decrees, in order to present them infallibly to the fallible judgment of the members of the Church. This burlesque is an appropriate termination to proceedings which are chiefly characterized by daring and impious mockery of religion, and profanation of the name of the Holy Spirit, by whom the handful of mistaken bishops who composed the Council professed to be guided. The result of the reference to his holiness to provide means for the right understanding of the decrees of the Council, has been the appointment of a congregation of Cardinals for that purpose, which still continues. Now, either this congregation is infallible, or it is not. If it be, then infallibility resides somewhere else than in the Pope and a General Council; but this, I believe, the Romans on this side of the Alps, nor indeed on either side, will not admit. If the congregation be not infallible, then, in any disputed point, the faithful, after all, have nothing but the poor husks of fallible human exposition to feed upon. But even supposing the Council to be infallible, are their expositions less likely to need explanations, or less capable of misinterpretation than the decrees of the infallible council itself? This can hardly be maintained; but if not, then who is to interpret, infallibly, the disputed expositions of the congregation of Cardinals? Is it every bishop or every priest? Then either every bishop and presbyter is endowed with infallibility, or the faithful have still to feed upon the poor husks of fallible human exposition. But we may go a step further. Suppose every bishop and presbyter

to be infallible, will their expositions be more free from misinterpretation than those of the Cardinals? If not, the faithful are no better off than before, and must have, after all, a fallible understanding of these infallible expositions, unless we admit that every one of the faithful is himself endued with infallibility. And to this, let them shift it how they will, it must come, namely, that either the whole pretence of infallibility is a chimæra, or that every member of the faithful is endowed with it; for otherwise he cannot, possibly, infallibly understand the teaching of another, however infallible that other may be.

With this I conclude; and, in lieu of general remarks, content myself with referring my readers to the subjoined Appendix, in which they will see at one glance some of the Fathers who are anathematized by the reputed General Councils subsequent to the seventh century.

APPENDIX

EXHIBITING SOME OF

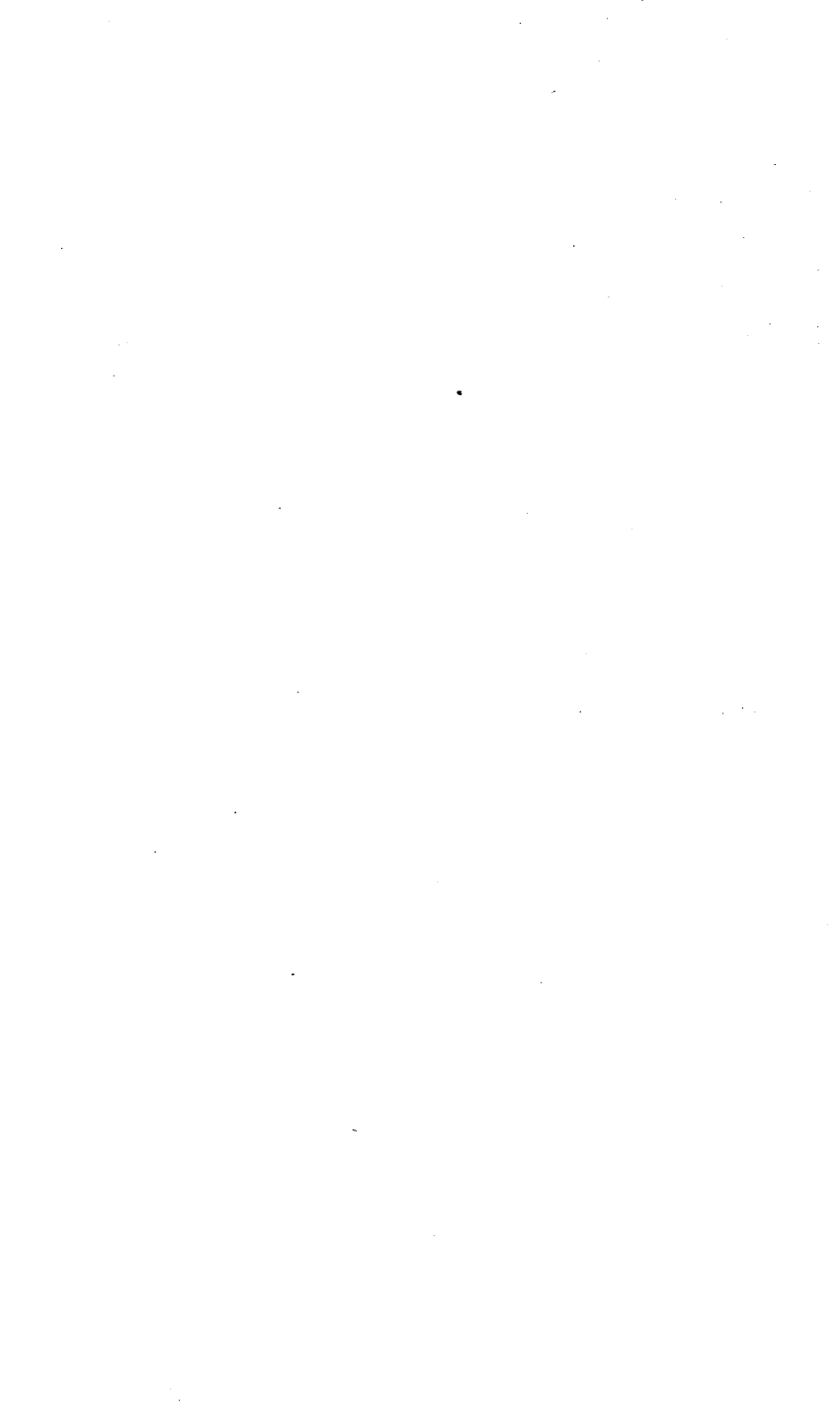
THE FATHERS OF THE CHURCH

WHO

HAVE BEEN ANATHEMATIZED BY THE REPUTED
GENERAL COUNCILS

SUBSEQUENT TO THE SEVENTH CENTURY.

They, "being dead, yet speak."—HEB. xi. 4.



APPENDIX.

FATHERS OF THE CHURCH ANATHEMATIZED BY THE REPUTED GENERAL COUNCILS.

IMAGE WORSHIP.

Council of Nice, II. Action IV.

We salute the honourable images ; let them be anathemà who do not.—See above, p. 109.

We honourably worship the holy and venerable images, p. 111.

The honour rendered to the image is transmitted to the prototype : and he who worships the figure, worships the substance of that which is represented by it, p. 115.

Council of Trent, SESSION XXV.

The holy Synod commands, moreover, that the images of Christ, of the Virgin Mother of God, and of other saints, be had and retained, especially in the temples, and that due honour and veneration be paid to them, . . . because the honour which is shown to them is referred to the prototypes, which they represent : so that by the images which we kiss, and before which we uncover our heads, we adore Christ and reverence the saints, whose likeness they bear. As was ordained by the decrees of the Councils, but especially of the second Nicene Synod. . . . But

if any one shall teach or think contrary to these decrees let him be anathema, p. 337—339.

The Fathers of the Church anathematized by these decrees are the following :

IRENÆUS, (see above, p. 343,) who speaks of the use of images in the religious worship of Christians as part of the Carpocratian heresy.

ATHENAGORAS, who represents the heathens as defending their adoration of images on the selfsame ground assigned by the bishops in the deutero-Nicene and Tridentine Councils, namely, that the honour shown to the image is referred to the being represented by it.

ἐπεὶ τοίνυν φασὶ τινες εἰκόνας μὲν εἶναι ταύτας, θεοὺς δὲ ἐφ' οἷς αἱ εἰκόνες· καὶ τὰς προσόδους ἅς τούτοις προσίασι, καὶ τὰς θυσίας ἐπ' ἐκείνους ἀναφέρεισθαι, καὶ εἰς ἐκείνους γενέσθαι.—*Legatio pro Christianis*, § 18. Edit. Wirceb. p. 140.

CLEMENS ALEXANDRINUS, who considers the art of imagery to be altogether contrary to true religion.

καὶ γὰρ δὴ καὶ ἀπηγόρευται ἡμῖν ἀνάφανδον, ἀπάτηλον ὀρίζεσθαι τέχνην· οὐ γὰρ ποιήσεις, φησὶν ὁ προφήτης, παντὸς ὁμοίωμα.—*Co-hortatio ad Gentes*. Edit. Wirceb. i. p. 104.

TERTULLIAN, who destroys the subtle distinction which the Roman champions attempt to draw between images and idols.

Εἶδος Græce *formam* sonat, ab eo per diminutionem εἶδωλον deductum, æque apud nos *formulam* fecit : igitur omnis forma vel formula idolum se dici exposcit. Inde idololatria omnis circa omne idolum famulatio et servitus. Then, after citing *the second commandment*, ne feceritis idolum, neque similitudinem eorum quæ in cœlo sunt, he adds, eorum imagines idola, imaginum consecratio idololatria.—*De Idololatria*, c. 3, 4. Edit. Wirceb. i. p. 35.

MINUCIUS FELIX, who denies that the Christians worshipped even the cross.

Cruces nec colimus, nec optamus. Vos plane, qui ligneos deos consecratis, cruces ligneas, ut deorum vestrorum partes, forsitan adoratis.—*Octav.* § 29. Edit. Wirceb. p. 590.

ORIGEN, who considers the use of images to be contrary to *the second commandment*.

Χριστιανοὶ δὲ καὶ Ἰουδαῖοι (οὐκ ἀνέχονται ἀγάλματα) διὰ τὸ Κύριον τὸν Θεόν σου προσκυνήσεις, καὶ αὐτῷ μόνῳ λατρεύσεις, καὶ διὰ τὸ . . . οὐ ποιήσεις σεαυτῷ εἰδωλον, οὐδὲ πᾶν ὁμοίωμα—οὐ προσκυνήσεις αὐτοῖς.—*Contra Celsum*, lib. viii. § 62, 66.

LACTANTIUS, who, like Athenagoras, shows that the Roman plea of justification in the use of images, by reference to the prototypes, is merely a repetition of the heathen defence.

“Non ipsa (simulacra) inquirunt, timemus, sed eos, ad quorum imaginem ficta, et quorum nominibus consecrata sunt.”—*De Origine Mali*, c. 2.

THE FATHERS IN THE COUNCIL OF ELIBERIS.—*Canon 36*. “Placuit, picturas in Ecclesia esse non debere; ne quod colitur et adoratur in parietibus depingatur.”—*Conc. i.* 974.

EPIPHANIUS, see above, p. 343. Also in his Epistle to John, Bishop of Jerusalem: “Inveni ibi (in Ecclesia apud anabbatha prope Bethel) velum pendens in foribus ejusdem Ecclesiæ tinctum atque depictum, et habens imaginem, quasi Christi, vel sancti cujusdam. Non enim satis memini cujus imago fuerit. Cum ergo hoc vidissem, in Ecclesia contra auctoritatem Scripturarum hominis pendere imaginem, scidi illud, et magis dedi consilium custodibus ejusdem loci, ut pauperem mortuum eo obvolverent et efferrent. . . . Nunc autem misi quod potui reperire, et precor, ut jubeas presbyteros ejusdem loci suscipere velum a latore, quod a nobis missum est; et deinceps præcipere, in Ecclesia Christi ejusmodi vela, quæ contra religionem nostram veniunt, non appendi.”—*Edit. Colon. 1682, tom. ii. p. 317*.

AMBROSE, A.D. 374.

“Ecclesia inanes ideas et vanas nescit simulacrorum figuras: sed veram novit Trinitatis substantiam.”—*De Fugâ Sæculi*, tom. i.

JEROME, circ. A.D. 400., in his Commentary on Daniel, chap. 3.

“Notum tibi sit, rex, quia deos tuos non colimus, et statuam

auream quam erexisti non adoramus] Sive statuam, ut Symmachus : sive imaginem auream, ut cæteri transtulerunt, voluerimus legere, *cultores Dei eam adorare non debent*. Ergo iudices et principes sæculi qui imperatorum statuas adorant, et imagines : hoc se facere intelligant quod tres pueri facere nolentes placuerunt Deo. Et notanda proprietas, deos coli, imaginem adorari dicunt : quod utrumque servis Dei non convenit.”—Edit. Basil. 1525. tom. v. 702.

GREGORY THE GREAT, who allows indeed the use of images by way of memorials, but utterly condemns all such worship as is enjoined by the Councils of Nice and Trent.

“Et quidem zelum vos, ne quid manufactum adorari possit, habuisse laudamus.”—Epist. ad Serenum, ix. 110.

“Et quia eas adorari vetuisses omnino laudamus adorare vero imagines modis omnibus veta.”—Epist. ad Serenum, ix. 9. In Labbé and Cossart, v. 1370, 434.

CANON OF SCRIPTURE.

Council of Trent, SESSION IV.

They, (the Sacred Books), are these, Tobit, Judith Wisdom, Ecclesiasticus, Baruch, Daniel, two of Maccabees, the first and second.

If any one shall not receive these same books entire, with all their parts [that is to say Daniel, with the History of Bel and the Dragon, the story of Susannah, and the Song of the Three Children], as they are wont to be read in the Catholic Church, and in the old Latin Vulgate edition, for sacred and canonical, let him be anathema.—See above, p. 161.

The Fathers of the Church anathematized by this decree are the following :

MELITO, A.D. 177.—(*Who does not receive one of them.*)

Ἀκριβῶς μαθὼν τὰ τῆς παλαιᾶς διαθήκης βιβλία, ὑποτάξας ἔπεμ-

ψά σοι· ὧν ἐστι τὰ ὀνόματα· Μωυσέως πέντε. Γένεσις, "Εξοδος, Λευιτικὸν, Ἀριθμοὶ, Δευτερονόμιον. Ἰησοῦς Ναυῆ, Κριταὶ, Ῥουθ, βασιλειῶν τέσσαρα, Παραλειπομένων δύο. Ψαλμῶν Δαβὶδ, Σολομῶντος Παροιμίαι, ἡ καὶ Σοφία, Ἐκκλησιαστής, ᾠδὴ Αἰσάτων, Ἰώβ. Προφητῶν, Ἡσαΐου, Ἱερεμίου. τῶν δώδεκα ἐν μονοβίβλῳ. Δανιὴλ, Ἰεζεκὴλ, Ἔσδρας.—In Epist. ad Onesimum, ap. Euseb. Eccles. Hist. iv. c. 26.

ORIGEN, A. D. 200.—(*Who does not receive one of them.*)

Οὐκ ἀγνοητέον δ' εἶναι τὰς ἐνδιαθήκους βίβλους, ὡς Ἑβραῖοι παραδιδόασιν, δύο καὶ εἴκοσι . . . εἰσὶ δὲ αἱ εἴκοσι δύο βίβλοι καθ' Ἑβραίους αἶδε . . . (1) Γένεσις; . . . (2) Ἐξοδος, . . . (3) Λευιτικὸν . . . (4) Ἀριθμοὶ . . . (5) Δευτερονόμιον. . . (6) Ἰησοῦς υἱὸς Ναυῆ. —(7) Κριταὶ, Ῥουθ παρ' αὐτοῖς ἐν ἐνὶ . . . (8) βασιλειῶν πρώτη δευτέρα, παρ' αὐτοῖς ἐν Σαμουὴλ—(9) βασιλειῶν τρίτη τετάρτη ἐν ἐνὶ . . . (10) Παραλειπομένων πρώτη δευτέρα ἐν ἐνὶ . . . (11) Ἔσδρας πρῶτος καὶ δεύτερος ἐν ἐνὶ—(12) βίβλος Ψαλμῶν—(13) Σολομῶντος Παροιμίαι—(14) Ἐκκλησιαστής—(15) ᾠδὴ Αἰσάτων—(16) Ἡσαΐας—(17) Ἱερεμίας σὺν Θρήνοις καὶ τῇ ἐπιστολῇ ἐν ἐνὶ—(18) Δανιὴλ—(19) Ἰεζεκὴλ—(20) Ἰώβ—(21) Ἑσθήρ. (By some accident here is omitted, τῶν δώδεκα ἐν ἐνὶ necessary to complete the number δύο καὶ εἴκοσι.) Ἐξω δὲ τούτων ἐστὶ τὰ Μακκαβαϊκὰ . . . — In Expositione primi Psalmi, apud Eusebium, Hist. Eccles. lib. vi. c. 25. Edit. Reading. Cantab. 1720, pp. 289 290.

The Compiler of the 85th Canon of the ante-Nicene Code. Circ. 250.

The copies of this canon differ from one another, so that it is impossible to speak positively as to its contents, further than this, that all copies exclude Tobit, Baruch, Wisdom of Solomon, and Ecclesiasticus, or Wisdom of Sirach, allowing this last only to be read as something beyond the Testament (ἔξωθεν). One copy admits Judith, and some admit Maccabees, but this last is not in the oldest collection of these canons, that, namely, of John of Antioch.

"Εστω ἡμῖν πᾶσι κληρικοῖς καὶ λαϊκοῖς βιβλία σεβάσμια καὶ ἅγια· τῆς μὲν παλαιᾶς διαθήκης, Μωυσέως πέντε, Γένεσις, Ἔξοδος, Λευϊτικὸν, Ἀριθμοὶ, Δευτερονόμιον. Ἰησοῦ υἱοῦ Ναυῆ, ἔν· Ρουθ, ἔν· Βασιλειῶν, τέσσαρα, Παραλειπομένων τῆς βίβλου τῶν ἡμερῶν, δύο. Ἔσδρα, δύο. Ἑσθῆρ, ἔν [Μακκαβαίων τρία.] Ἰὼβ, ἔν. Ψαλτηρίου, ἔν. Σολομῶντος τρία· Παροιμίαι· Ἐκκλησιαστής· ᾠδὴ Ἀσμάτων. Προφητῶν δεκαδύο. Ἡσαίου, ἔν. Ἰερεμίου, ἔν. Ἰεζεκιήλ, ἔν. ἔν, Δανιήλ. Ἐξῶθεν δὲ ὑμῖν προσιστορεῖσθω μανθάνειν ὑμῶν τοὺς νέους τὴν σοφίαν τοῦ πολυμαθοῦς Σιράχ.—Labbé and Cossart, Conc. i. 44.

EUSEBIUS, A.D. 315. Speaking of Melito's Catalogue, he observes—

Ἐν δὲ ταῖς γραφαῖς αὐτῷ ἐκλογαῖς, ὁ αὐτὸς κατὰ τὸ προοίμιον ἀρχόμενος τῶν ὁμολογουμένων τῆς παλαιᾶς διαθήκης γραφῶν ποιεῖται κατάλογον· ὃν καὶ ἀναγκαῖον ἐνταῦθα καταλέξει ἡγούμεθα.—Eccles. Hist. iv. c. 26.

ATHANASIUS, A.D. 340.—(*Who rejects all but Baruch.*)

Τὰ τῆς παλαιᾶς διαθήκης βιβλία κβ'. εἰσιν· ὅσα καὶ τὰ παρ' Ἑβραίοις στοιχεῖα. Γένεσις, Ἔξοδος, Λευϊτικὸν, Ἀριθμοὶ, Δευτερονόμιον, Ἰησοῦς, Κριταὶ, Ρουθ, Βασιλειῶν δ'. βίβλοι β'. Παραλειπομένων β'. βίβλος μία, Ἔσδρα β'. βιβλία α'. Ψαλμοὶ, παροιμίαι, προφῆται ιβ'. βιβλίον ἔν· εἶτα Ἡσαίας, Ἰερεμίας, σὺν Βαροῦχ, θρηνοῖς καὶ ἐπιστολαῖς, Ἰεζεκιήλ καὶ Δανιήλ. . . . Βιβλία ἀκανόνιστα μὲν, ἀναγινωσκόμενα δὲ, σοφία Σολομῶντος, Σιράχ, Ἑσθῆρ, Ἰουδῆθ, Τωβίας.—Epist. in Alex. Aristeni Epp. quæ dicuntur Canonicæ, Synopsi. Beveridge's Pandect, ii. See also the Paris Edition of Athanasius. 1627. ii. p. 39.

HILARY, A.D. 354.—(*Who does not receive one of them.*)

“Et ea causa est, ut in viginti duos libros lex Testamenti Veteris deputetur, ut cum literarum numero convenirent. Qui ita secundum traditiones veterum deputantur, ut Moysi sint libri

quinque, Jesu Nave sextus, Judicum et Ruth septimus, primus et secundus Regnorum in octavum, tertius et quartus in nonum, Paralipomenon duo in decimum sint, sermones dierum Esdræ in undecimum, Salamonis Proverbia, Ecclesiastes, Canticum Canticorum in tertium decimum, et quartum decimum, et quintum decimum, duodecim autem Prophetæ in sextum decimum, Esaias deinde et Jeremias cum Lamentatione et Epistola, sed et Daniel et Ezechiel, et Job et Hester, viginti et duum librorum numerum consumment. Quibusdam autem visum est, additis Tobia et Judith, viginti quatuor libros secundum numerum Græcarum literarum connumerare."—Prolog. in Lib. Psalm. § 15. Edit. Wirceburg. A.D. 1785, p. 145.

ΕΠΙΦΑΝΙΟΥ, Α. Δ. 368.—(*Who does not receive one of them.*)

Εἴκοσι γὰρ καὶ δύο ἔχουσι στοιχείων νοήματα. Πέντε δὲ εἰσιν ἐξ αὐτῶν διπλούμεναι. . . . διὸ καὶ αἱ βίβλοι κατὰ τοῦτον τὸν τρόπον, εἴκοσι δύο μὲν ἀριθμοῦνται, εἴκοσι ἑπτὰ δὲ εὐρίσκονται, διὰ τὸ πέντε ἐξ αὐτῶν διπλοῦσθαι. συνάπτεται γὰρ ἡ Ῥοῦθ τοῖς Κριταῖς, τὸ ἀριθμεῖται παρ' Ἑβραίοις μία βίβλος. συνάπτεται ἡ Πρώτη τῶν Παραλειπομένων τῇ δευτέρᾳ, καὶ λέγεται μία βίβλος. συνάπτεται ἡ πρώτη τῶν βασιλειῶν τῇ δευτέρᾳ, καὶ λέγεται μία βίβλος. συνάπτεται ἡ τρίτη τῇ τετάρτῃ, κ. λ. μ. β. οὕτως γοῦν σύγκεινται αἱ βίβλοι ἐν πεντάτευχοις τέταρσι, καὶ μένουσιν ἄλλαι δύο ὑστεροῦσαι· ὥς εἶναι τὰς ἐνδιαθέτους βίβλους οὕτως· πέντε μὲν νομικὰς, (1) Γένεσιν, (2) Ἑξοδον, (3) Λευιτικὸν, (4) Ἀριθμοὺς, (5) Δευτερονόμιον· αὕτη ἡ Πεντάτευχος καὶ ἡ νομοθεσία. πέντε γὰρ στιχῆρεις, (6) ἡ τοῦ Ἰωβ βίβλος, εἶτα (7) τὸ Ψαλτήριον, (8) Παροιμίαι Σαλαμωνῶντος, (9) Ἐκκλησιαστής, (10) Ἀσμα ᾠσμάτων. εἶτα ἄλλη Πεντάτευχος. τὰ καλούμενα γραφεῖα, παρὰ τισὶ δὲ Ἀγιόγραφα λεγόμενα, ἅτινά ἐστιν οὕτως (11) Ἰησοῦ τοῦ Ναυῆ βίβλος, (12) Κριτῶν μετὰ τῆς Ροῦθ, (13) Παραλειπομένων πρώτη μετὰ τῆς δευτέρας, (14) βασιλειῶν πρώτη μετὰ τῆς [δευτέρας (15) βασιλειῶν τρίτη μετὰ τῆς] τετάρτης. αὕτη τρίτη πεντάτευχος. ἄλλη πεντάτευχος, (16) τὸ δωδεκαπρόφητον, (17) Ἡσαίας, (18) Ἱερεμίας, (19) Ἰεζεκιήλ, (20) Δανιήλ. καὶ αὕτη ἡ Προφητικὴ πεντάτευχος.

ἔμειναν δὲ ἄλλαι δύο, αἵτινές εἰσι τοῦ Ἑσδρά μία καὶ αὕτη λογιζομένη, καὶ ἄλλη βίβλος ἣ τῆς Ἑσθῆς καλεῖται. ἐπληρώθησαν οὖν αἱ εἴκοσι δύο βίβλοι κατὰ τὸν ἀριθμὸν τῶν εἰκοσιδύο στοιχείων παρ' Ἑβραίοις. αἱ γὰρ στιχίρεις δύο βίβλοι ἣ τε τοῦ Σολομώντος, ἣ Πανάρετος λεγομένη, καὶ ἡ τοῦ Ἰησοῦ τοῦ υἱοῦ Σιράχ, ἐκ γόνου δὲ τοῦ Ἰησοῦ, τοῦ καὶ τὴν σοφίαν Ἑβραϊστὶ γράψαντος, ἦν ὁ ἔκγονος αὐτοῦ Ἰησοῦς ἐρμηνεύσας Ἑλληνιστὶ ἔγραψε. καὶ αὗται χρήσιμοι μὲν εἰσι, καὶ ὠφέλιμοι, ἀλλ' εἰς ἀριθμὸν ῥητῶν οὐκ ἀναφέρονται.—(De Mens. et Ponder.) § 4. Edit. Petav. Colon. 1682. ii. p. 161, 162.

THE FATHERS IN THE COUNCIL OF LAODICEA, A.D. 367.

Canon 60, (confirmed by the fourth General Council, Chalcedon, Can. 1.), which only receives Baruch, and not even that, according to some copies.

"Οσα δεῖ βιβλία ἀναγινώσκεσθαι τῆς παλαιᾶς διαθήκης, Γένεσις κόσμου, Ἐξοδος Αἰγύπτου, Λευιτικόν, Ἀριθμοί, Δευτερονόμιον, Ἰησοῦ τοῦ Ναυῆ, Κριταί, Ρουθ, Ἑσθῆρ, Βασιλειῶν πρώτη καὶ δεύτερα, τρίτη τε καὶ τετάρτη, Παραλειπόμενα πρῶτον καὶ δεύτερον, Ἑσδρα πρῶτον καὶ δεύτερον, βίβλος Ψαλμῶν ρν' παροιμίαι Σολομώντος, ἐκκλησιαστής, ᾠσμα ᾠμάτων, Ἰώβ, δώδεκα προφητῶν, Ἡσαΐας, Ἰερεμίας καὶ Βαροῦχ, θρηνοὶ καὶ ἐπιστολαί, Ἰεζεκιήλ, Δανιήλ.—Labbé and Cossart, Conc. i. 1507.

GREGORY of Nazianzum, the Divine, A.D. 370.—(*Who does not receive one of them.*)

"Οφρα δὲ μὴ ξείνησι νόον κλέπτοιο βίβλοισι,
Πολλαὶ γὰρ τελέθουσι παρέγραπτοι κακότητες·
Δέχνυσο τοῦτον ἐμοῖο τὸν ἔγκριτον, ὦ φίλ', ἀριθμόν.
Ἱστορικά μὲν ἔασι βίβλοι δυοκαίδεκα πᾶσαι.
Τῆς ἀρχαιοτέρης Ἑβραϊκῆς σοφίης.
Πρώτη Γένεσις· εἴτ' Ἐξοδος, Λευιτικόν.
Ἐπειτ' Ἀριθμοί· εἴτα Δεύτερος νόμος.
Ἐπειτ' Ἰησοῦς, καὶ Κριταί, Ρουθ ὁ γδοή,

Ἦδ' ἐνάτῃ δεκάτῃ τε βίβλοι πράξεις βασιλέων.

Καὶ παραλειπόμεναι ἔσχατον Ἐσδραν ἔχεις.

Αἱ δὲ στιχηραὶ πέντε, ὧν πρῶτος Ἰώβ.

Ἐπειτα Δαβὶδ, εἴτα τρεῖς Σολομώντειαι.

Ἐκκλησιαστής, Ἄσμα, καὶ Παροιμίαι.

Καὶ πένθ' ὁμοίως πνεύματος προφητικοῦ.

Μίαν μὲν εἰσιν εἰς γραφὴν οἱ δώδεκα

Ὡσηέ, Ἀμός τε καὶ Μιχαίας ὁ τρίτος.

Ἐπειτ' Ἰωήλ. εἴτ' Ἰωνᾶς, καὶ Ἀβδίας,

Ναούμ τε, Ἀμβακόμ τε καὶ Σοφονίας,

Ἀγγαῖος, εἴτα Ζαχαρίας, καὶ Μαλαχίας,

Μία μὲν, οἷδε· δευτέρα δ' Ἡσαΐας,

Ἐπειθ' ὁ κληθεὶς Ἰερεμίας ἐκ βρέφους,

Ἐπειτ' Ἐζεκιήλ, καὶ Δανιῆλος χάρις.

Ἀρχαίαι μὲν ἔθηκε δύο καὶ εἴκοσι βίβλους,

Τοῖς τῶν Ἑβραίων γράμμασιν ἀντιθέτους.

Then follows the canon of the New Testament. After which he concludes thus :—

Ἔτι δὲ τούτων ἐκτὸς, οὐκ ἐν γνησίοις.—Ex Metricis ejus Poematibus. Beveridge's Pandect, ii. 178.

AMPHILOCHIUS, A.D. 370.—(*Who does not receive one of them.*)

Τὰ τῆς παλαιᾶς πρῶτα διαθήκης ἐρῶ.

Ἦ Πεντάτευχος, τὴν Κτίσιν, εἴτ' Ἐξοδον,

Λευιτικόν τε τὴν μέσσην ἔχει βίβλον.

Μεθ' ἣν Ἀριθμούς· εἴτα Δευτερονόμιον.

Τούτοις Ἰησοῦν προστίθει καὶ τοὺς Κριτάς.

Ἐπειτα τὴν Ρούθ· Βασιλειῶν τέσσαρας

Βίβλους. Παραλειπομένων δέ γε δύο βίβλοι.

Ἐσδρας ἐπ' αὐταῖς πρῶτος, εἴθ' ὁ δεύτερος.

Ἐξῆς στιχηρὰς πέντε σοι βίβλους ἐρῶ,

Στεφθέντα τ' ἄθλοις ποικίλων παθῶν, Ἰώβ.

Ψαλμῶν τε βίβλον, ἐμμελὲς ψυχῶν ἄκος.

Τρεῖς δ' αὖ Σολομώντος τοῦ σοφοῦ, Παροιμίαι,

Ἐκκλησιαστῆς, Ἄσμα δ' αὖ τῶν ᾠσμάτων.
 Ταύταις Προφῆτας προστίθει τοὺς δώδεκα.
 Ὡσηὲ πρῶτον, εἴτ' Ἀμὼς τὸν δεύτερον,
 Μιχαῖαν, Ἰωήλ, Ἀβδῖαν καὶ τὸν τύπον,
 Ἰωνᾶν αὐτοῦ τοῦ τριημέρου πάθους.
 Ναοὺμ μετ' αὐτοῦς· Ἀμβακούμ. εἴτ' ἔννατον,
 Σοφωνίαν, Ἀγγαῖόν τε καὶ Ζαχαρίαν.
 Διώνυμόν τε ἄγγελον Μαλαχίαν.
 Μεθ' οὗς, προφῆτας μάνθανε τέσσαρας.
 Παῖδες Ἐκκλησιαστὴν τὸν μέγαν Ἡσαΐαν.
 Ἰερεμίαν τε συμπαθεῖ, καὶ μυστικὸν
 Ἰεζεκιήλ, ἔσχατον δὲ Δανιήλ,
 Τὸν αὐτὸν ἔργοις καὶ λόγοις σοφώτατον.
 Τούτοις προσεγκρίνουσι τὴν Ἑσθήρ τινες.

Ex Iambis ad Seleucum. Beveridge's Pandect, ii. 179.

JEROME, A.D. 392.—(*Who does not receive one of them.*)

“Sciendum tamen est, quod et alii libri sunt, qui non sunt canonici, sed Ecclesiastici a majoribus appellati sunt, id est, Sapientia, quæ dicitur Salomonis, et alia sapientia, quæ dicitur filii Sirach; qui liber cum apud Latinos hoc ipso generali vocabulo Ecclesiasticus appellatur: quo vocabulo non auctor libelli, sed Scripturæ qualitas cognominata est. Ejusdem vero ordinis libellus est Tobię et Judith, et Machabæorum libri.” (Symbolum Ruffini.)—Edit. Basil. 1525. Tom. iv. p. 143. b.

“Fertur et panæretos Jesu filii Sirach liber: et alius pseudepigraphus qui Sapientia Solomonis inscribitur. . . . Sicut ergo Judith et Tobię et Machabæorum libros legit quidem Ecclesia, sed eos inter canonicas Scripturas non recipit; sic et hæc duo volumina legat ad ædificationem plebis, non ad auctoritatem Ecclesiasticorum dogmatum confirmandam.” (Præfatio in Proverbia Solomonis.)—Ibid. tom. iii. 8. i. k.

“Librum autem Baruch . . . qui apud Hebræos nec legitur nec habetur, prætermisimus.” (Præfatio in Hieremiam.)—Ibid. ibid. 9. c.

“ Qui (liber Danielis) apud Hebræos nec Susannæ habet Historiam, nec Hymnum trium Puerorum, nec Belis et Draconis fabulas, quas nos, quia in toto orbe dispersæ sunt, veru anteposito easque jugulante subjecimus, ne videremur apud imperitos magnam partem voluminis detruncasse.” (Præfatio in Daniele.)—Ibid. ibid. 9. g.

“ Quomodo igitur viginti duo elementa sunt per quæ scribimus Hebraicè omne quod loquimur: et eorum initiis vox humana comprehenditur: ita et *viginti duo* volumina supputantur. . . . Primus apud eos liber vocatur Breschith; quem nos *Genesim* dicimus. Secundus Ellesmoth; qui *Exodus* appellatur. Tertius Vaiikræ; id est *Leviticus*. Quartus Vaiedabber; quem *Numeri* vocamus. Quintus Ellehadborim; qui *Deuteronomium* prænotatur. Hi sunt quinque libri Moysi: quos propriè Thora, id est legem, appellant. Secundum prophetarum ordinem faciunt, et incipiunt ab Jesu filio Nave, qui apud illos *Josue* ben Nun dicitur. Deinde subtexunt Sophtim, id est *Judicum* librum, et in eundem compingunt *Ruth*: quia in diebus Judicum facta ejus narratur historia. Tertius sequitur *Samuel*, quem nos Regnorum primum et secundum dicimus. Quartus Malachim, id est, *Regum*, qui tertio et quarto Regnorum volumine continetur. Quintus est, *Esaias*. Sextus, *Hieremias*. Septimus, *Ezechiel*. Octavus, liber *duodecim prophetarum*, qui apud illos vocatur There asar. Tertius ordo hagiographa possidet. Et primus liber incipit ab *Job*. Secundus a *David*, quem quinque incisionibus¹ et uno psalmorum volumine comprehendunt. Tertius est *Salomon* tres libros habens: *Proverbia* quæ illi parabolas, id est Misle appellant.

¹ Epiphanius in his Treatise de Mensuris et Ponderibus, gives an account of the division of the Psalms. ἀπὸ γὰρ πρώτου Ψαλμοῦ ἄχρι τεσσαρακοστοῦ, μίαν ἐλογίσαντο βιβλίον· ἀπὸ δὲ τεσσαρακοστοῦ πρώτου ἄχρι τοῦ ἐβδομηκοστοῦ πρώτου δευτέραν ἡγήσαντο· ἀπὸ ἐβδομηκοστοῦ δευτέρου ἕως ὀγδοηκοστοῦ ὀγδόου, τρίτον βιβλίον ἐποίησαντο· ἀπὸ δὲ ὀγδοηκοστοῦ ἐννάτου ἕως ἑκατοστοῦ πέμπτου, τετάρτην ἐποίησαν· ἀπὸ δὲ ἑκατοστοῦ ἑκτου ἕως τοῦ ἑκατοστοῦ πεντηκοστοῦ, τὴν πέμπτην συνέθηκαν.—§ v. Edit. Petav. Col. 1682, p. 162.

Quartus, *Ecclesiasten*, id est Cœleth. Quintus est *Canticum canticorum*, quem titulo Sira sirim appellant. Sextus est *Daniel*. Septimus, Dibre haiomini, id est verba dierum, quod significantius *Chronicon* totius divinæ historiæ possumus appellare: qui liber apud nos Paralipomenon primus atque secundus inscribitur. Octavus, *Esdras*: qui et ipse similiter apud Græcos et Latinos in duos libros divisus est. Nonus Hester. . . . Hic prologus Scripturarum quasi galeatum principium, omnibus libris quos de Hebræo vertimus in Latinum convenire potest: ut scire valeamus *quicquid extra hos est, inter apocrypha esse ponendum*. (Præfatio in librum Regum.)—Ibid. ibid. p. 5. m. 6. a, b, c.

THE FATHERS IN THE COUNCIL OF CARTHAGE III. A.D. 397.

Canon 47.

Who, though they admit most of the books in dispute, will not escape anathema, for they do not reckon Baruch, nor the Maccabees, except that Dionysius Exiguus thought fit to add them in his collection, whereas no Greek copy contains them. The learned Beveridge, in his note upon this canon, observes Dionysius Exiguus in sua horum canonum collectione addit, *Machabæorum libri duo*. Verum hi libri a nullo Græco codice vel manuscripto vel impresso recensentur.—See the canon in Labbé and Cossart, Conc. ii. 1177.

GREGORY THE GREAT, A.D. 590.

Who rejects the Maccabees.—Edit. Rom. 1608, ex typogr. Vatican. vol. ii. p. 899.

“De qua re non inordinate agimus, si ex libris, licet non canonicis, sed tamen ad ædificationem plebis editis, testimonium proferamus. Eleazar, (1 Macc. 6.) namque in prælio elephantem feriens stravit, sed sub ipso quem extinxit occubuit.”—Greg. Mor. lib. 19. in Job. c. 29.

TRANSUBSTANTIATION.

Council of Trent, SESSION XII.

Canon 2.—If any shall say, that in the holy Sacrament of the Eucharist the substance of bread and wine remains together with the body and blood of our Lord Jesus Christ, and shall deny that admirable and peculiar conversion of the whole substance of the bread into the body, and of the wine into the blood, only the appearances of bread and wine remaining, which conversion the Catholic Church most aptly calls transubstantiation; let him be anathema.

Canon 4.—If any shall say, that, after consecration performed, the body and blood of our Lord Jesus Christ are not in the admirable Sacrament of the Eucharist, but only for use while it is consumed, but not before or after, and that in the consecrated hosts or particles which are reserved or remain after communion, there does not remain the true body of the Lord; let him be anathema.

Canon 8.—If any shall say, that Christ, exhibited in the Eucharist, is only spiritually eaten, and not also sacramentally and really; let him be anathema.—See above, p. 140.

The Fathers of the Church anathematized by these decrees are the following :—

JUSTIN MARTYR. *Apolog.* i. § 65. Edit. Benedict. Paris, 1742, p. 82, 83.

Ἐπειτα προσφέρεται τῷ προεστῶτι τῶν ἀδελφῶν ἄρτος, καὶ ποτήριον ὕδατος καὶ κράματος· καὶ οὗτος λαβὼν, αἶνον καὶ δόξαν τῷ Πατρὶ τῶν ὅλων διὰ τοῦ ὀνόματος τοῦ Υἱοῦ, καὶ τοῦ Πνεύματος τοῦ Ἁγίου, ἀναπέμπει· καὶ εὐχαριστίαν ὑπὲρ τοῦ κατηξιῶσθαι τούτων παρ' αὐτοῦ ἐπὶ πολὺ ποιεῖται. οὗ συντελέσαντος τὰς εὐχὰς καὶ τὴν εὐχαριστίαν, πᾶς ὁ παρὼν λαὸς ἐπευφημεῖ λέγων, ἀμήν. . . . εὐχαριστήσαντος δὲ τοῦ προεστῶτος, καὶ ἐπευφημήσαντος παντὸς τοῦ λαοῦ, οἱ καλούμενοι παρ' ἡμῖν διάκονοι, διδόνασιν ἐκάστῳ τῶν

παρόντων μεταλαβεῖν ἀπὸ τοῦ εὐχαριστηθέντος ἄρτου καὶ οἴνου καὶ ὕδατος, καὶ τοῖς οὐ παροῦσιν ἀποφέρουσι. Here it will be observed that Justin Martyr speaks of the elements after consecration, and when in the act of being distributed, as merely "bread, and wine and water, blessed with thanksgiving."

Ibid. § 66.

Οὐ γὰρ ὡς κοινὸν ἄρτον, οὐδὲ κοινὸν πόμα ταῦτα λαμβάνομεν. ἀλλ' ὃν τρόπον διὰ λόγου Θεοῦ σαρκοποιηθεὶς Ἰησοῦς Χριστὸς ὁ σωτὴρ ἡμῶν, καὶ σάρκα καὶ αἷμα ὑπὲρ σωτηρίας ἡμῶν ἔσχεν, οὕτως καὶ τὴν δι' εὐχῆς λόγου τοῦ παρ' αὐτοῦ εὐχαριστηθεῖσαν τροφήν, ἐξ ἧς αἷμα καὶ σάρκες κατὰ μεταβολὴν τρέφονται ἡμῶν, ἐκείνου τοῦ σαρκοποιηθέντος Ἰησοῦ καὶ σάρκα καὶ αἷμα ἐδιδάχθημεν εἶναι.

Here it will be observed, that, while Justin plainly maintains the truth of the sacramental conversion from common into holy, from earthly into heavenly food, the means of conveying the spiritual nourishment of the body and blood of Christ, he expressly affirms that the elements, after this consecration and conversion, are capable of nourishing our bodies by digestion. But every Roman Christian will acknowledge that to affirm this of the glorified body of our Lord, would be plain blasphemy, and involve the guilt of the Stercorians. It is, therefore, beyond denial, that the conversion of which Justin speaks, is not a material change: that the substance of the bread and wine do still remain capable of digestion in the human stomach, capable of nourishing the human body. There is no need to multiply extracts from the same author; those who have the leisure to refer to his Dialogue with Trypho, Sections 41, 70, 117, in all of which there is mention of the Christian oblation of bread and wine, εἰς ἀνάμνησιν τοῦ πάθους, εἰς ἀνάμνησιν τοῦ σωματοποιήσασθαι αὐτὸν, will plainly see what gross perversion of plain sentences, and suppression of texts, and garbling of extracts must be had recourse to, before the Romans can declare Justin Martyr free from the anathemas of the Council of Trent.

IRENÆUS, *Adversus Hæreses*, lib. iv. c. 34. Edit. Grab. p. 327.

Ὡς γὰρ ἀπὸ γῆς ἄρτος προσλαμβανόμενος τὴν ἐκκλησίαν τοῦ Θεοῦ, οὐκέτι κοινὸς ἄρτος ἐστίν, ἀλλ' εὐχαριστία, ἐκ δύο πραγμάτων συνεστηκυῖα, ἐπιγείου τε καὶ οὐρανίου· οὕτως καὶ τὰ σώματα ἡμῶν μεταλαμβάνοντα τῆς εὐχαριστίας, μηκέτι εἶναι φθαρτὰ, τὴν ἐλπίδα τῆς εἰς αἰῶνας ἀναστάσεως ἔχοντα.

Here Irenæus distinctly affirms the elements in the eucharist to partake of two characters after consecration; heavenly, in respect to the invocation; earthly, in respect to their substance. He compares the change which consecration effects in them to the change which the partaking of the eucharist effects in ourselves. When the Romans can show that every communicant becomes transubstantiated by the act of communion, then, but not till then, may they appeal to Irenæus. What Irenæus here says of the twofold character of the elements of the eucharist, spiritual and earthly, may serve to remove a difficulty which hindered Waterland from acknowledging the oblation of the eucharist to be a sacrifice; his difficulty was, that the Fathers speak of the Christian sacrifices as spiritual and heavenly, which expressions he was unable to reconcile with the idea of regarding the elements themselves as the sacrifice. To get out of this difficulty, he cut the knot, instead of untying it: drew a hair-splitting and untenable distinction between oblation and sacrifice, and, while in a reduced and qualified sense, he admitted the former term, which he could not wholly reject without casting off the whole primitive Church; peremptorily rejected the latter, though, in doing so, he rejected the testimony of Justin's *θυσίων* Dial. cum Tryphone, § 40, of Irenæus' "purum sacrificium," Adv. Hæres. iv. 34. and the general language of the ancients. By the ἄρτος προσλαμβανόμενος τὴν ἐκκλησίαν τοῦ Θεοῦ, there is an evident reference to the prayer of consecration by invoking the descent of the Holy Spirit upon the elements, to be found in all the early liturgies; and which St. Paul himself seems to bear in mind when he speaks of ἡ προσφορὰ τῶν ἐθνῶν being εὐπρόσδεκτος, because ἡγιασμένα ἐν Πνεύματι ἁγίῳ. Rom. xv. 16.

IRENÆUS, *Adversus Hæreses*. v. c. 2. Edit. Grab. 396.

Τὸ ἀπὸ τῆς κτίσεως ποτήριον, αἷμα ἴδιον ὁμολόγησε ἐξ οὗ το ἡμέτερον δεύει αἷμα, καὶ τὸν ἀπὸ τῆς κτίσεως ἄρτον, ἴδιον σῶμα διεβεβαιώσατο ἀφ' οὗ τὰ ἡμέτερα αὖξει σώματα.

Here Irenæus expressly affirms that our natural flesh and blood are nourished and increased by the consecrated sacramental elements. But, as was before observed, to affirm that the glorified body of our Lord is turned into the carnal substance of our bodies, will be admitted by the Romans themselves to be impious.

The words that follow the above are, if possible, more plain :

Τὸ κεκραμένον ποτήριον, καὶ ὁ γεγωνὼς ἄρτος ἐπιδέχεται τὸν λόγον τοῦ Θεοῦ, καὶ γίνεται ἡ εὐχαριστία σῶμα Χριστοῦ, ἐκ τούτων δὲ αὖξει καὶ συνίσταται ἡ τῆς σαρκὸς ἡμῶν ὑπόστασις.

CLEMENS ALEXANDRINUS, *Pædagog*. i. c. 6. Lugd. 1616. p. 76.

Φάγεσθέ μού, φησι, τὴν σάρκα, καὶ πίεσθέ μου τὸ αἷμα. ταύτας ἡμῖν οἰκείας τροφὰς ὁ Κύριος χορηγεῖ, καὶ σάρκα ὀρέγει, καὶ αἷμα ἐκχεῖ. . . . ἀλλ' οὐ ταύτη νοεῖν ἐθέλεις, κοινότερον δὲ ἴσως. ἄκουε καὶ ταύτη. σάρκα ἡμῖν τὸ Πνεῦμα τὸ ἅγιον ἀλληγορεῖ· καὶ γὰρ ὑπ' αὐτοῦ δεδημιούργηται ἡ σὰρξ. αἷμα ἡμῖν τὸν Λόγον αἰνίττεται.

Ibid. lib. ii. c. 2. p. 111.

Διττὸν δὲ τὸ αἷμα τοῦ Κυρίου· τὸ μὲν γὰρ ἐστὶν αὐτοῦ σαρκικόν, ᾧ τῆς φθορᾶς λελυτρώμεθα· τὸ δὲ, πνευματικόν, τουτέστιν ᾧ κεχρίσμεθα· καὶ τοῦτ' ἐστὶν πιεῖν τὸ αἷμα τοῦ Ἰησοῦ, τῆς κυριακῆς μεταλαβεῖν ἀφθαρσίας· . . . ἡ δὲ ἀμφοῖν αὐθις κρᾶσις, ποτοῦ τε καὶ Λόγου, Εὐχαριστία κέκληται, χάρις ἐπαινουμένη καὶ καλή· ἥς οἱ κατὰ πίστιν μεταλαμβάνοντες, ἁγιάζονται καὶ σῶμα καὶ ψυχὴν.

In these passages it is clear that Clemens contemplates nothing but a spiritual communion in the body and blood of Christ. In the last he speaks, like Irenæus, of the twofold character of the eucharist, drink and the Word, *i. e.* material wine and spiritual communication.

TERTULLIAN, *Adversus Marcionem*, iv. 40. Edit. Wirceb. i. 532.

Acceptum panem et distributum discipulis, corpus suum illum fecit, hoc est corpus meum dicendo, *id est, figura corporis mei*. Figura autem non fuisset, nisi veritatis esset corpus. Cæterum vacua res, quod est phantasma, figuram capere non posset. Aut si propterea panem corpus sibi finxit, quia corporis carebat veritate; ergo panem debuit tradere pro nobis. . . . Cur autem panem corpus suum appellat, et non magis peponem, quem Marcion, cordis loco habuit? Non intelligens veterum istam figuram corporis Christi, dicentis per Hieremiam: adversus me cogitaverunt cogitatum dicentes, venite conjiciamus lignum in panem ejus; scilicet crucem in corpus ejus: itaque illuminator antiquitatum *quid tunc voluerit significasse panem*, satis declaravit, *corpus suum vocans panem*.

Here Tertullian calls the bread a *figure* of the body, a *sign* of the body, and says it was *called* the body; and from hence argues that our Lord must have had a real body. But as for the bread ceasing to be bread by transubstantiation, we hear not a word of it.

ORIGEN, *Contra Celsum*, viii. § 33. Edit. Wirceb. ii. 452.

Ἡμεῖς δὲ τῷ τοῦ παντός δημιουργῷ εὐχαριστοῦντες, καὶ τοὺς μετ' εὐχαριστίας καὶ εὐχῆς τῆς ἐπὶ τοῖς δοθεῖσι προσαγομένους ἄρτους ἐσθίομεν, σῶμα γενομένους διὰ τὴν εὐχὴν ἁγίον τι καὶ ἀγιάζον τοὺς μετὰ ὑγιῶς προθέσεως αὐτῷ χρωμένους.

Here Origen like Justin and Irenæus, recognizes in the eucharistic elements after consecration, a sacred character making them a means of holiness to the partakers, but speaks of them, when eaten, as loaves, ἄρους ἐσθίομεν.

In Levitic. Homil. vii. § 5. vol. vi. p. 126.

Agnoscite quia figuræ sunt, quæ in divinis voluminibus scripta sunt, et ideo tanquam spirituales et non tanquam carnales examine, et intelligite quæ dicuntur. Si enim quasi carnales ista

suscipitis, lædunt vos, et non alunt. . . . Est et in Novo Testamento litera quæ occidit eum, qui non spiritaliter quæ dicuntur adverterit. Si enim secundum literam sequaris hoc ipsum, quod dictum est: Nisi manducaveritis carnem meam, et biberitis sanguinem meum, occidit hæc litera. . . . Si vero spiritaliter eam suscipias, non occidit, sed est in ea spiritus vivificans.

Comment. in Matt. xv. 11. Comment. Tom. xi. § 14. Edit. Wirceb. x. 462.

Εἰ δὲ πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα, εἰς κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται, καὶ τὸ ἁγιαζόμενον βρῶμα διὰ λόγου Θεοῦ καὶ ἐντεύξεως, κατ' αὐτὸ μὲν τὸ ὑλικὸν εἰς τὴν κοιλίαν χωρεῖ, καὶ εἰς ἀφεδρῶνα ἐκβάλλεται· κατὰ δὲ τὴν ἐπιγενομένην αὐτῷ εὐχὴν, κατὰ τὴν ἀναλογίαν τῆς πίστεως, ὡφέλιμον γίνεται, καὶ τῆς τοῦ νόου αἰτίον διαβλέψεως, ὁρῶντος ἐπὶ τὸ ὠφελοῦν· καὶ οὐχ ἡ ὕλη τοῦ ἄρτου ἀλλ' ὁ ἐπ' αὐτῷ εἰρημένος λόγος ἐστὶν ὁ ὠφελῶν τὸν μὴ ἀναξίως τοῦ κυρίου ἐσθίοντα αὐτόν. καὶ ταῦτα μὲν περὶ τοῦ τυπικοῦ, καὶ συμβολικοῦ σώματος.

Here Origen expressly affirms that the *elements of the eucharist* are *digested in the stomach*, and “cast out into the draught” with the other nutriment that “entereth in by the mouth.” He speaks distinctly of the *substance of bread ὕλη τοῦ ἄρτου* after consecration; says that the profit arises from the word spoken over it: and only allows it to be the body typically and symbolically.

In Matt. xxvi. 26. Edit. Wirceb. xii. p. 198.

Non enim panem illum visibilem quem tenebat in manibus corpus suum dicebat Deus Verbum, sed verbum in cujus mysterio fuerat panis ille frangendus. Nec potum illum visibilem sanguinem suum dicebat, sed verbum in cujus mysterio potus ille fuerat effundendus. Nam corpus Dei Verbi, aut sanguis, quid aliud esse potest nisi verbum quod nutrit, et verbum quod lætificat.

CYPRIAN, *Ad Cæcilianum. Ep. 63. Edit. Wirceb. i. 190.*

Qua in parte calicem mixtum fuisse, quem Dominus obtulit

et vinum fuisse, quod sanguinem suum dixit. Unde apparet sanguinem Christi non offerri, si desit vinum calici, nec sacrificium dominicum legitima sanctificatione celebrari, nisi oblatio et sacrificium nostrum responderit passioni. Quomodo autem de creatura vitis novum vinum cum Christo in regno Patris bibemus, si in sacrificio Dei Patris et Christi vinum non offerimus, nec calicem Domini dominica traditione miscemus?

EUSEBIUS, *Demonstr. Evangelic.* viii. *A Genesi in fine.* Colon. 1688, p. 380.

Πάλιν ἀπορρήτως τῆς καινῆς τοῦ Σωτῆρος ἡμῶν Διαθήκης τὰ μυστήρια ἡγοῦμαι περιέχειν. τὴν γοῦν εὐφροσύνην τὴν ἀπὸ τοῦ μυστικοῦ οἴνου, οὗ παραδέδωκεν αὐτοῖς τοῖς ἑαυτοῦ μαθηταῖς λέγων, λάβετε, πείτε, τοῦτο μοῦ ἐστὶ τὸ αἷμα κ. τ. λ. Πάλιν γὰρ αὐτοῖς τὰ σύμβολα τῆς ἐνθέου οἰκονομίας τοῖς αὐτοῦ παρεδίδου μαθηταῖς, τὴν εἰκόνα τοῦ ἰδίου σώματος ποιεῖσθαι παρακελευόμενος, . . . ἄρτον δὲ χρῆσθαι συμβόλῳ τοῦ ἰδίου σώματος παρεδίδου. . . .

Here Eusebius calls the eucharistic bread, when *given* to the disciples a *symbol* and *image* of our Lord's body.

ATHANASIUS, *In illud Evangelii, Quicumque dixerit.* Paris, 1627. ii. 979.

Πόσοις γὰρ ἤρκει τὸ σῶμα πρὸς βρῶσιν, ἵνα καὶ τοῦ κόσμου παντὸς τοῦτο τροφή γένηται; ἀλλὰ διὰ τοῦτο τῆς εἰς οὐρανοὺς ἀναβάσεως ἐμνημόνευσε τοῦ υἱοῦ τοῦ ἀνθρώπου, ἵνα τῆς σωματικῆς ἐννοίας αὐτοῦς ἀφελκύσῃ, καὶ λοιπὸν τὴν εἰρημένην σάρκα βρῶσιν ἄνθρωπον οὐράνιον, καὶ πνευματικὴν τροφήν παρ' αὐτοῦ διδομένην μάθωσιν· ἃ γὰρ λελάληκα φησὶν ὑμῖν, πνεῦμά ἐστι καὶ ζωή· ἴσον τῷ εἰπεῖν, τὸ μὲν δεικνύμενον καὶ διδόμενον ὑπὲρ τοῦ κόσμου δοθῆσεται τροφή, ὡς πνευματικῶς ἐν ἐκάστῳ, κ. τ. λ.

Here Athanasius affirms that our Lord's body in the eucharist is only *spiritually* eaten, thus falling under the lash of the eighth canon.

CYRIL OF JERUSALEM, *Myst. Catech.* iv. Paris, 1631, p. 237.

Ωστε μετὰ πάσης πληροφορίας, ὡς σώματος καὶ αἵματος μεταλαμβάνωμεν Χριστοῦ· ἐν τύπῳ γὰρ ἄρτου δίδοται σοι τὸ σῶμα, καὶ ἐν τύπῳ οἴνου, δίδοται σοι τὸ αἷμα.

Myst. Catech. iii. Ibid. p. 235.

Ἄλλ' ὅρα μὴ ὑπονοήσης ἐκείνο τὸ μύρον ψιλὸν εἶναι· ὥπερ καὶ ὁ ἄρτος τῆς εὐχαριστίας, μετὰ τὴν ἐπίκλησιν τοῦ ἁγίου Πνεύματος, οὐκ ἔτι ἄρτος λιτὸς, ἀλλὰ σῶμα Χριστοῦ· οὕτω καὶ τὸ ἅγιον τοῦτο μύρον, οὐκ ἔτι ψιλόν, οὐδ' ὡς ἂν εἴποι τις κοινὸν μετ' ἐπίκλησιν, ἀλλὰ Χριστοῦ χάρισμα.

Here it is not to be denied that Cyril considers the same change to take place in oil by consecration, as is effected in the eucharistic elements. Will the Romans contend that oil is transubstantiated? If not, then, according to Cyril, neither are the eucharistic elements. They are changed from common into holy, and are means of conveying grace. He affirms no more.

HILARY, *De Trinitate*, viii. § 13. Edit. Wirceb. i. 231, 2.

Naturam carnis suæ ad naturam æternitatis sub sacramento nobis communicandæ carnis admiscet. . . . nosque vere sub mysterio carnem corporis sui sumimus.

§ 14. . . . De naturali enim in nobis Christi veritate quæ dicimus, nisi ab eo didicimus, stulte, atque impie dicimus. . . . Nunc enim et ipsius Domini professione, et fide nostra vere caro est, et vere sanguis est.

§ 15. Quam autem in eo per sacramentum communicatæ carnis et sanguinis simus ipse testatur dicens . . . ille rursum in nobis per sacramentorum mysterium crederetur¹.

¹ I have cited more passages than one from this writer, because the strong terms in which he speaks concerning Christ's dwelling in us, and we in Him, by the reception of the holy eucharist, precisely the same which the Church of England uses, would be likely to deceive a person into an imagination of his favouring transubstantiation, were it not that he, like the Church of England, has given such cautions as to the receiving of his terms, and added such expressions

Comment. in Matt. xiv. 16.

Nondum enim concessum Apostolis erat ad vitæ æternæ cibum cœlestem panem perficere et ministrare.

EPIPHANIUS, *Anacephalæosis Hæres.* tom. ii. lib. iii. § 8. Edit. Petav. ii. 154.

Ἐνταῦθα δὲ ἐν Χριστῷ ἰσχυροποιουμένων τῆς δυνάμεως τοῦ ἄρτου, καὶ τοῦ ὕδατος ἰσχύος· ἵνα οὐκ ἄρτος ἡμῖν γένηται δύναμις, ἀλλὰ δύναμις ἄρτου· καὶ βρωσὶς μὲν ὁ ἄρτος, ἡ δὲ δύναμις ἐν αὐτῷ εἰς ζωογόνησιν.

Here Epiphanius compares the water of baptism with the bread of the eucharist, and expressly affirms that what we eat is bread.

BASIL. See above, p. 100.

In his liturgy he applies the term reasonable and unbloody sacrifice to the elements *before consecration*: thus witnessing against the doctrine of the sacrifice of the mass, as taught by many in the Church of Rome. He prays only for a sacramental conversion of the elements for the benefit of the *partakers*; thus incurring the anathema contained in the fourth canon on transubstantiation. He also speaks of the communicants as having partaken of this "one bread and cup."

GREGORY NAZIANZEN, *Orat. in Laudem Gorgoniæ*, p. 187, Paris, 1630.

Et si quid uspiam Antityporum pretiosi corporis aut sanguinis manus recondiderat, id lacrymis admiscuisset, o rem mirabilem! statim liberatam se morbo sentit.

We are not called upon to place implicit faith in the miracle

as sufficiently clear him from countenancing so gross an error. It is by "Sacramental Communion" in the body of Christ; in "a mystery;" "by faith," that the partaking of the consecrated elements makes us one with Christ, and Christ with us. Unless the Romans can claim the Church of England on their side by virtue of these expressions, neither can they St. Hilary. If she is found condemned by their anathemas, so is he also.

here recorded, nor to commend the conduct of Gorgonias in reserving from the Lord's table a part of the consecrated elements, which were given her to be eaten there. But be her conduct right or wrong, be the miracle true or false, it is clear that St. Gregory speaks of the elements *after* consecration as the *figures* of Christ's body and His blood.

GREGORY OF NYSSA, *In Baptismum Christi Orat.* p. 802, 803, Paris, 1615.

Nam et altare hoc sanctum, cui adsistimus lapis est naturâ communis. . . Sed quoniam Dei cultui consecratum . . . altare immaculatum est. . . . Panis item, panis est initio communis : sed ubi eum mysterium sacrificaverit, corpus Christi fit, et dicitur. Eadem item verbi vis etiam sacerdotem augustum et honorandum facit, novitate Benedictionis a communitate Vulgi segregatum . . . cum nihil vel corpore vel formâ mutatus ; sed, quod ad speciem externam attinet, ille sit, qui erat, invisibili quadam vi ac gratiâ invisibilem animam in melius transformatam gerens.

Here Gregory declares the change in the elements by consecration, whereby they become the body and blood of Christ, to be the same which takes place in an altar by consecration, and in a man by ordination. Is the altar transubstantiated ? If so, into what ? Is the man transubstantiated by being made a priest ? If not ; then neither are the Eucharistic elements transubstantiated according to Gregory of Nyssa. But Gregory says of the priest, that " his *species* remains as it was." Will the Romans tell us that this only means his " accidents" without substance ?

AMBROSE, *De Sacrament.* iv. c. 4. Edit. Venet. Tom. v. pp. 229—231.

Quanto magis operatorius est, ut sint quæ erant, et in aliud commutentur . . . forte dicis : speciem sanguinis non video. Sed habet similitudinem ; sicut enim mortis similitudinem sumsisti, ita etiam similitudinem pretiosi sanguinis bibis.

Here he expressly affirms the sacred elements to remain what

they were, and yet at the same time to be changed into another; the selfsame proposition that we have seen throughout, as Iræneus speaks of the twofold character, earthly (as to substance), and heavenly (as to virtue).

Ibid.

Ipse dixit, et factum est; ipse mandavit, et creatum est. Tu ipse eras, sed eras vitiis creatura; posteaquam consecratus es, nova creatura esse cœpisti.

Is a man, I pray, transubstantiated by baptism? If not, then neither are the Eucharistic elements, according to St. Ambrose.

Ibid.

In comedendo et potando carnem et sanguinem, quæ pro nobis oblata sunt significamus. In similitudinem accipis sacramentum, est figura corporis et sanguinis Domini, similitudinem pretiosi sanguinis bibis.

AUGUSTINE, *In Psalm. iii. 1.* Paris, 1691. iv. p. 7.

Cum adhibuit ad convivium, in quo corporis et sanguinis sui figuram discipulis commendavit et tradidit.

Contra Adamantum, c. 12. § 3: *Ibid.* viii. p. 124.

Non enim Dominus dubitavit dicere, Hoc est corpus meum, cum signum daret corporis sui.

Epist. ad Bonifacium.

Si enim sacramenta quandam similitudinem earum rerum, quarum sacramenta sunt, non haberent, omnino sacramenta non essent . . . Sicut ergo secundum quendam modum sacramentum corporis Christi est . . . ita sacramentum fidei fides est.

Enarratio in Ps. 98. *Ibid.* iv. p. 1066.

Spiritualiter intelligite quod locutus sum: non hoc corpus quod videtis manducaturi estis. . . . Sacramentum aliquod vobis commendavi, spiritualiter intellectum vivificabit vos.

If Augustine had set himself to write against transubstantia-

tion, could he have expressed himself more clearly against it? If he had wished to incur the anathemas of the Council of Trent, how could he more effectually have done so?

CHRYSOSTOM, *Epist. ad Cæsarium*. Paris, 1835, iii. p. 897.

Sicut enim antequam sanctificetur panis, panem nominamus, divina autem illum sanctificante gratia, mediante sacerdote, liberatus est quidem appellatione panis, dignus autem habitus est Domini corporis appellatione, *etiamsi natura panis in ipso permansit*, et non duo corpora, sed unum corpus Filii prædicatur: sic et hic divina, ἐνδουσίωσης, id est, inundante corporis natura unum filium unam personam, utraque hæc fuerunt. Agnoscendum tamen inconfusam et indivisibilem rationem non in una solum natura, sed in duabus perfectis.

The genuineness of this epistle has been admitted by many eminent writers on the Roman side. Du Pin, Cent. v. p. 32. Harduin, and others mentioned in the Benedictine edition. It is cited by John of Damascus, the Presbyter Anastasius, Nicephorus, and others: but rejected by Le Quien, Montfauçon, and others. See the caution of the Benedictine editors, in the edition from which the extract is made. However, it may be as well to add another passage from the same author.

In 1 Ep. ad Corinth.

Καθάπερ γὰρ τὸ σῶμα ἐκεῖνο ἦν ὡται τῷ Χριστῷ, οὕτω καὶ ἡμεῖς αὐτῷ διὰ τοῦ ἄρτου τούτου ἐνούμεθα.

THEODORET, *Dial. I.* Edit. Hal. 1772. iv. 26.

Οὗτος τὰ ὁρώμενα σύμβολα τῇ τοῦ σώματος καὶ αἵματος προσηγορίᾳ τετίμηκεν, οὐ τὴν φύσιν μεταβαλὼν, ἀλλὰ τὴν χάριν τῇ φύσει προστεθεικώς.

Dial. II. Ibid. iv. 126, 127.

Οὐδὲ γὰρ μετὰ τὸν ἁγιασμὸν τὰ μυστικά σύμβολα τῆς οἰκείας ἐξίσταται φύσεως· μένει γὰρ ἐπὶ τῆς προτέρας οὐσίας, καὶ τοῦ

σχήματος, καὶ τοῦ εἶδους, καὶ ὁρατὰ ἐστὶ, καὶ ἀπτὰ, οἷα καὶ πρό-
τερον ἦν.

. . . . οὐ γὰρ σῶμα μόνον, ἀλλὰ καὶ ἄρτος ζωῆς ὀνομάζεται.
οὕτως αὐτὸς ὁ Κύριος προσηγόρευσε.

In these passages Theodoret expressly affirms that the nature, φύσις, and substance, οὐσία, of the consecrated elements, remain unchanged.

GELASIUS, *de duabus in Christo naturis*. In Bibl. Patrum, p. 3.
tom. v. p. 671. Edit. Colon. 1618.

Certe sacramenta quæ sumimus corporis et sanguinis Christi divina res est, propter quod et per eadem divinæ efficimur consortes naturæ, et tamen *esse non desinit substantia vel natura panis et vini*: et certe imago et similitudo corporis et sanguinis Christi in actione mysteriorum celebrantur. Satis ergo nobis evidenter ostenditur, hoc nobis in ipso Christo domino sentiendum, quod in ejus imagine profitemur, celebramus, et sumimus, ut sicut in hanc, scilicet in divinam transeant, Sancto Spiritu perficiente, substantiam, permanente tamen in sua proprietate naturæ, sic illud mysterium principale cujus nobis efficientiam virtutemque efficienter repræsentant.

In illustration of the *reality* of our Lord's *human nature* in conjunction with the Godhead, Gelasius and other writers refer to the *reality* of the *bread* in the Eucharist, which is not destroyed by the sacramental conversion from common into holy. A reference to the Eucharist by the modern Roman writers, who suppose the bread to be annihilated, would only serve to illustrate the Monophysite or Eutychian heresy.

FACUNDUS, *Defens. Trium Capp.* lib. ix. Edit. Paris, 1629,
p. 404, 405.

Sacramentum corporis et sanguinis ejus, quod est in pane et poculo consecrato, corpus ejus et sanguinem dicimus, non quod proprie corpus ejus sit panis, et poculum sanguis, sed quod in se mysterium corporis sanguinisque contineant. . . . Quocirca

sicut Christi fideles sacramentum corporis et sanguinis ejus accipientes, corpus et sanguinem Christi recte dicuntur accipere, sic et ipse Christus sacramentum adoptionis filiorum cum suscepisset, potuit recte dici adoptionem filiorum suscepisse.

If Facundus had been writing against transubstantiation he could not more clearly have expressed himself.

MACARIUS, *Homil.* 27. p. 164. Paris, 1621.

Καὶ ὅτι ἐν τῇ Ἐκκλησίᾳ προσφέρεται ἄρτος καὶ οἶνος, Ἀντίτυπον τῆς σαρκὸς αὐτοῦ καὶ τοῦ αἵματος· καὶ οἱ μεταλαμβάνοντες ἐκ τοῦ φαινομένου ἄρτου, πνευματικῶς τὴν σάρκα τοῦ κυρίου ἐσθίουσιν.

Here Macarius has directly incurred the anathema of the 8th canon.

ÆLFRIC, Abp. of Canterbury. *Epist. ad Wulfstan.*

Intelligite modo sacerdotes quod ille Dominus qui ante passionem suam potuit convertere illum panem et illud vinum ad suum corpus et sanguinem: quod ipse quotidie sanctificat per manus sacerdotum suorum panem ad suum corpus *spiritualiter* et vinum ad suum sanguinem. Non sit tamen hoc sacrificium corpus ejus in quo passus est pro nobis: neque sanguis ejus quem pro nobis effudit: sed *spiritualiter* corpus ejus efficitur et sanguis: sicut manna quod de cœlo pluit, et aqua quæ de petra fluxit. Sicut Paulus Apostolus ait: Nolo enim vos ignorare fratres quoniam patres nostri omnes . . . eandem escam spirituales manducaverunt: et omnes eundem potum spirituales biberunt. Bibebant autem de spiritali consequenti eos petra. Petra autem erat Christus. Unde dicit Psalmista; panem cœli dedit eis; panem angelorum manducavit homo. Nos quoque proculdubio manducamus panem angelorum: et bibimus de illa petra, quæ Christum significabat: quotiens fideliter accedimus ad sacrificium corporis et sanguinis Christi.—Routh, Script. Eccles. Opusc. p. 520, from *Testimonium Antiquitatis*. Lond. 1567, fol. 54. b.

HALF COMMUNION.

Council of Trent, SESSION XXI.

Canon 1.—If any shall say, that by the command of God, or the necessity of salvation, all and sundry the faithful of Christ ought to receive both kinds of the most holy Sacrament of the Eucharist; let him be anathema.

Canon 3.—If any shall deny, that whole and entire Christ, the fountain and author of all graces, is received under the one kind of bread, because, as some falsely assert, he is not received under both kinds according to Christ's institution; let him be anathema. See above, p. 295.

Among the Fathers and Ecclesiastical writers anathematized by these canons, are the following :—

CYPRIAN, *Epist. ad Cæcilium*. Edit. Wirceb. i. 185—9.

Quoniam quidam vel ignoranter vel simpliciter in calice dominico sanctificando, et plebi ministrando, non hoc faciunt quod Jesus Christus Dominus et Deus noster, sacrificii hujus auctor et doctor, fecit et docuit; religiosum pariter ac necessarium duxi has ad vos litteras facere ut si quis in isto errore adhuc tenetur, veritatis luce perspecta, ad radicem atque originem traditionis dominicæ revertatur. Calix domini in Ecclesia semper et sititur et bibitur.

Cyprian is speaking against those who, in the Eucharistic chalice, gave the people water without wine: how much more strongly would his anger have been excited against any who should have withheld the chalice altogether!

JULIUS, Bishop of Rome, *Epist. ad Episc. Ægypt.* Decret. iii. P. de Consecr. dist. ii. § 7.

Cum omne crimen atque peccatum oblati Deo sacrificiis deletur, quid de cætero pro delictorum expiatione Domino dabitur, quando in ipsa sacrificii oblatione erratur? Audivimus enim quosdam schismatica ambitione detentos contra Divinos ordines,

et Apostolicas institutiones intinctam Eucharistiam populis pro complemento communionis porrigere quod quam sit Evangelicæ et Apostolicæ doctrinæ contrarium, et consuetudini Ecclesiasticæ adversum, non difficile ab ipso fonte veritatis probabitur, a quo ordinata ipsa sacramentorum mysteria processerunt seorsum enim panis et seorsum calicis commendatio memoratur et ideo omnis deinceps talis error atque præsumptio cessare debet.

The schismatical error and presumption condemned by Julius, was the giving the bread and wine together instead of separately : what would he have said of those who should give dry bread alone, and no wine at all ?

AMBROSE, *Comment. in 1 Cor. xi.* Venet. 1781. vii. Append. p. 174.

Indignum dicit esse Domino qui aliter mysterium celebrat quam ab eo traditum est. Non enim potest devotus esse, qui aliter præsumit, quam datum est ab auctore.

The institution of the sacrament in both kinds is admitted by the Councils of Constance and Trent ; let the Romans consider how St. Ambrose speaks of those who depart from that institution.

LEO I. Bishop of Rome, *Sermo IV. in Quadrages.* Bibl. Patr. Colon. 1618, vol. v. part 2. p. 822.

Abdicant (Manichæi) enim se sacramento salutis humanæ cumque ad tegendum infidelitatem suam nostris audeant interesse mysteriis ore indigno corpus accipiunt, *sanguinem autem redemptionis nostræ haurire omnino declinant.*

If it was a mark of notorious heresy in the Manichees to refuse to receive the cup, how can it be accounted otherwise than heretical to refuse to administer it ?

GELASIUS, Bishop of Rome. *Epist. ad Majoric. et Joan.* Decret. iii. P. de Consecr. dist. ii. § 12.

Comperimus autem quod quidam sumpta tantummodo corporis

sacri portione a calice sacri cruoris abstineant. Qui proculdubio (quoniam nescio qua superstitione docentur obstringi,) aut integra sacramenta percipiant, aut ab integris arceantur, quia divisio unius ejusdemque mysterii sine grandi sacrilegio non potest provenire.

Here superstition and sacrilege are the terms used by Gelasius to designate the conduct of those who refuse to receive the cup; are not the same terms applicable to those who refuse to administer it?

THE FATHERS IN THE COUNCIL OF BRAGA. CONC. vi. 562.

Canon 1.—The sentence of Julius, cited above, is here stamped with the authority of a Council, and enforced on pain of suspension and deposition.

THE COMPILERS OF THE ORIENTAL RUBRIC, cited by Renau-dot, ii. p. 120.

Sacerdoti non licet absque calice corpus sanctum tribuere.

The following writers of the middle ages may serve to show how late it was free for those in communion with Rome to hold opinions on this subject at direct variance with the subsequent decrees of Trent.

ALBERTUS MAGNUS. 4 Sent. dist. 8. art. 13. Basil. 1506.
vol. iv.

An sacramentum sit unum vel plura. Cum fit confectio corporis Christi virtute sacramenti, non habetur sanguis; . . . et cum conficitur sanguis virtute formæ sacramentalis, non habetur corpus; ergo verum corpus et verus sanguis, licet unita sint naturaliter, tamen sacramentaliter divisa sunt.

Compare this with the Tridentine definition, pp. 229, 230.

ALEXANDER OF HALES. Quæst. 32. Mem. 1. Art. 2. 1516.
tom. iv. p. 123.

Sumpto hoc sacramento digne *in utraque specie, major est*

effectus unius corporis mystici cum capite, quam sumpto sub alterâ.

Compare this with the Tridentine declaration, p. 294.

(For Fathers censured on other subjects, see above, on REPENTANCE, p. 386, on PURGATORY, p. 355, on the INVOCATION OF SAINTS, p. 406.)

ADDITIONS AND CORRECTIONS.

ADDITIONS.

I.

The references to Athanasius, p. 21, will be found in the Edition of his Works, Paris, 1627, vol. i. p. 720, and 827.

II.

The passage of Sulpitius Severus, referred to p. 21, will be found in his *Historia Sacra*, lib. ii. Basle, 1556, p. 135, and is as follows:—

Igitur apud Ariminum urbem Italiæ, Synodum congregari jubet. . . . Ita missis per Illyricum, Italiam, Aphricam, Hispanias, Galliasque Magistris officialibus acciti aut macti quadringenti et aliquanto amplius occidentales Episcopi, Ariminum convenere; quibus omnibus annonas et cellaria dare imperator præceperat. Sed id nostris, id est Aquitanis Gallis, ac Britannis indecens visum, repudiatis fiscalibus, propriis sumptibus vivere maluerunt. Tres tantum ex Britannia, inopia proprii publico usi sunt, cum oblatam a cæteris collationem respuissent: sanctius putantes fiscum gravare, quam singulos.

III.

The Decree of Innocent III. concerning confession, inserted among the canons which pass under the name of the 4th Lateran Council: inadvertently omitted, p. 144.

CANON XXI.

Let every believer of both sexes, after he has come to years of discretion, faithfully make solitary confession of all his sins, at

least once in the year, to his own priest, and study to the utmost of his power to fulfil the penance enjoined him, reverently receiving the sacrament of the Eucharist, at least at Easter, unless, perchance, at the advice of his own priest, he shall be induced to abstain from the receiving it, for a time, on some reasonable account: otherwise, let him while living be denied entrance into the Church, and at death be deprived of Christian burial. . . . But let the priest be discreet and wary: that like a skilful physician, he may pour in wine and oil upon the wounds of the injured person; diligently inquiring the circumstances both of the sinner and the sin, by which he may prudently understand what sort of advice he ought to offer him, and what kind of remedy to apply, using different experiments for the cure of the sick person.

Canon 21.

Omnis utriusque sexus fidelis, postquam ad annos discretionis pervenerit, omnia sua solus peccata confiteatur fideliter, saltem semel in anno, proprio sacerdoti, et injunctam sibi pœnitentiam studeat pro viribus adimplere, suscipiens reverenter ad minus in Pascha Eucharistiæ Sacramentum: nisi forte de consilio proprii sacerdotis, ob aliquam rationabilem causam ad tempus ab ejus perceptione duxerit abstinendum: alioquin, et vivens ab ingressu Ecclesiæ arceatur, et moriens Christiana careat sepultura. . . . Sacerdos autem sit discretus et cautus, ut more periti medici superinfundat vinum et oleum vulneribus sauciati: diligenter inquirens et peccatoris circumstantias et peccati, per quas prudenter intelligat, quale illi consilium debeat exhibere, et cujusmodi remedium adhibere, diversis experimentis utendo ad sanandum ægrotum.

CORRECTIONS.

Page 155, line 8, *for* "press," *read* "Church."

Page 168, line 3, *for* "scraped over," *read* "superficially erased."

INDICES.

I.

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II.

INDEX TO THE AUTHORS AND TO THE WORKS
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VOLUME.

[The chief works which have been consulted in making this list, are, Dupin's Ecclesiastical History, the Biographical Dictionary, Lond. 1789, and Clarke's Concise View of Sacred Literature. Every name has been inserted which there was any excuse for noticing, in the hope that a concise manual of this kind may be of use to students in the country. R. stands for reference.]

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